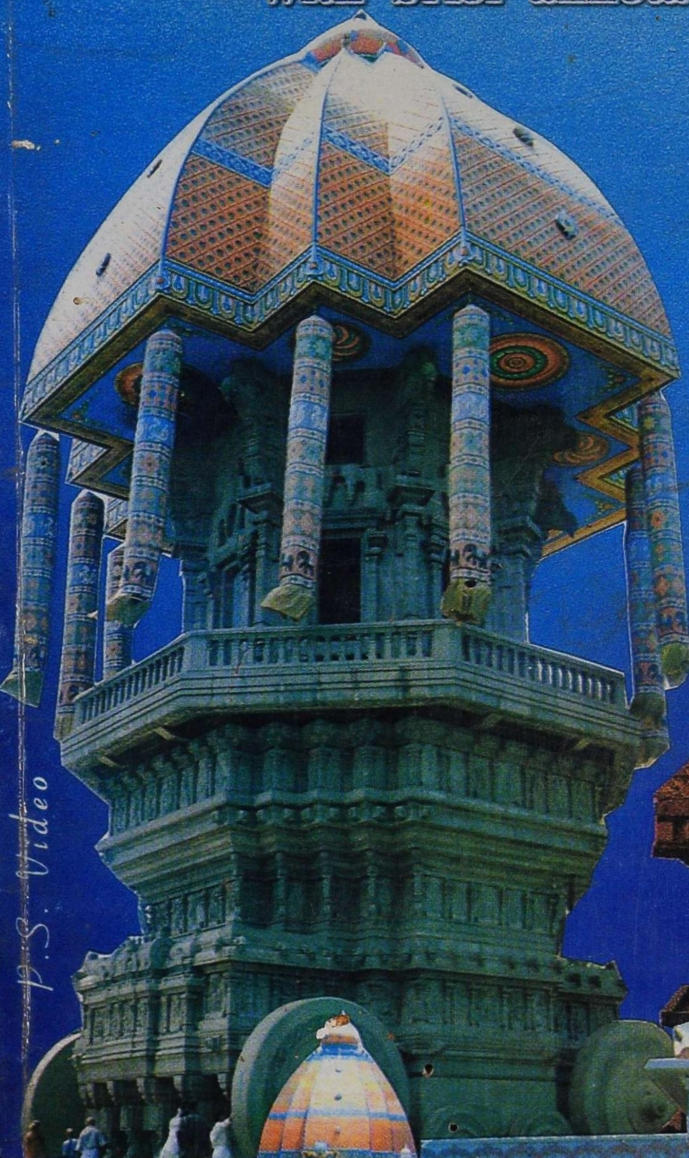
A Bibliography on Tirukkuṟaḷ

with brief annotation







INSTITUTE OF ASIAN STUDIES
Chemmancherry, Chennai - 600 119

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A Bibliography on Tirukkuṟaḷ

with brief annotation

Project Director
G. John Samuel

Editor
R. Rajagopalan



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Pages X + 263

First Edition - January 2001

Publication No. 85

Price Rs. 250 US $ 20

Published under the financial assistance received from the Department of Tamil Development of the Government of Tamil Nadu for rare books.

Copies can be had from

Publications Division,
Institute of Asian Studies,
Asia Gardens,
Chemmancherry.
Chennai - 600 119.
India.
Phone (Office) : 4961662 , 4960831
(Residence) : 4960085
Fax : 91-44-4960959
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World Wide Web site : http://xlweb.com/heritage/asian

Composed by the INSTITUTE OF ASIAN STUDIES, Asia Gardens, Chennai-600119.
Printed by the STUDENTS OFFSET SERVICES, Chennai.

Contents

Preface

Tirukkuṟaḷ , the immortal Tamil classic, is the centre of the Tamil canon. It comprises metrical verses which are among the shortest of their kind, proving the maxim that brevity is the soul of wit; no other work has held such a sway over the Tamils as *Tirukkuṟaḷ*. It has withstood the test of time. It has high seriousness. It is the well of Tamil undefiled. Each generation reads and interprets it in its own way, since it contains the essentials of human wisdom presented in the simplest poetic form. Its many-sidedness has engaged the attention of scholars and laymen alike. Each couplet encloses in its canvass moral philosophy, ethics, statesmanship, practical wisdom, logic and many other disciplines of human thought. Boys and girls at school, their elders at home made it a part of their emotional equipment. In fact, it is none too easy to keep pace with *Tirukkuṟaḷ* scholarship. It is being held as Tamil scripture.

Tirukkuṟaḷ, it is agreed upon by historians, should have been produced in the first or the second century A.D. Its name was *Muppāl* in earlier references such as the verses in *Tiruvaḷḷuvamālai*. Its earliest commentary, in a full-length form, came out in the tenth century with *Maṇakkuṭavar* taking upon himself the responsibility of interpreting the *Kuṟaḷ* couplets. Ten standard and traditional commentaries of *Tirukkuṟaḷ* came out between the 10th and 13th centuries, the last being the commentary of Parimēlaḻakar. Incidentally, the arrangement of chapters and couplets done by Parimēlaḻakar is followed now by all, including his bitter critics. Of the ten commentaries, only five are available to us and these five are held as primary and secondary reference works for any advanced research on *Tirukkuṟaḷ*. In addition to these, there exist commentaries on *Tirukkuṟaḷ* in three palm-leaf manuscripts, which have been published.

Tirukkural has been translated into many languages both Indian and foreign. In all probability, *Kural* in Malayalam prose form, with the Tamil text in Malayalam script, first written in 1595 (Malayalam era 777) by an unknown author, published in the Bulletin of the Rama Varma Research Institute in the issues in 1938, 1940 and 1941, appears to be the first translation of *Tirukkural,* in India as well as in Europe, which was discussed by S.R. Ranganathan, Librarian, University of Madras, and reported in the annual report for 1933-34 of the Archaeological Dept. of the Composite Madras Presidency. English happens to be the language with more number of translations than any other language. Rev. G.U. Pope is the only foreigner who has translated the whole book into English, that too in verse form. *Kural* was the earliest of the Tamil classics to be translated into foreign languages. Fr. Beschi of the Society of Jesus (1700-1742) translated it into Latin as a first European translation.

Translations both foreign and Indian have done a signal service to Tamil and Tamil culture. The rest of the world came to know of the richness of Tamil Literature and universal outlook of *Kural* through these English translations. Some of the translations were made only through the English translation or the English translations helped them to understand the original, if they have translated directly from Tamil. From the nineteenth century onwards, there have been studies, critical works, etc. available in various forms - not merely published works - to the people of Tamil Nadu. Yet, no serious attempt seems to have been undertaken by an individual or agency to bring out an authentic, annotated bibliography. First-rate research, based upon an academic discussion of received views on a writer is well-nigh impossible without the necessary tools for research, the most basic being a full-fledged bibliography. The Government of Tamil Nadu has instituted Chairs for *Tirukkural* studies in the universities of Madras, Madurai and Annamalai in 1969. But it is rather sad that we have not been able to bring out an annotated bibliography on *Tirukkural,* so far.

At the Institute of Asian Studies, I commenced my project initially, exploring possibilities of a modest concordance on *Tirukkuṟaḷ* in October 1995. Very soon I began to feel that a bibliography was essential to any serious work. Deviating from my original path, I have collected the available bibliographical sources for the nineteenth and twentieth centuries. This work was started in 1996, completed virtually in 1998, along with the project of concordance which is still going on. My bibliography covers the period from 1812 to 1997. There are, as far as my knowledge goes, two bibliographies in Tamil, as booklets, and a few more attempts found as parts of books and reports are available. *An Bibliography on Tirukkuṟaḷ* is the first humble attempt in English, with brief annotation.

It is hoped that this work will be of use to students and researchers of *Tirukkuṟaḷ*. This bibliography contains the names of publishers in full except for New Century Book House, South Indian Saiva Sidhantha Book Publishing House and the Little Flower Company, which are given as NCBH, Kaḻakam and LIFCO respectively. The names in Tamil are in Tamil form with diacriticals. The place name of Madras is given as Ceṉṉai, in the present official form, in all entries. The titles of books and articles in this bibliography are arranged in Tamil alphabetical order under six broad sections, namely text, commentaries, translations, illustrative studies, thematic studies and souvenirs, which are further divided and classified into sub-topics in English alphabetical order. The conventions given in the *MLA Handbook for Writers of Research Papers* are followed. Generally, the annotations are in brief form. Some entries, which do not require any annotation, are given without it, mostly under the chapter captioned, "Text" and "Souvenirs". It also contains title index and author index in the English alphabetical order.

In this labour of love, it is my pleasant duty to acknowledge help and encouragement I received from scholars and friends. I owe a deep debt of gratitude to Dr G. John Samuel, the Director, for reposing confidence in me when he assigned the project to me and his egging me on during moments of despondency to

improve the quality of the work. My thanks are also due to the late Dr M. Shanmugam Pillai, former Head of the Department of Tamil Studies, IAS, for initiating me into the work and to Dr. P. Thiyagarajan, the present Head of the Department for sustaining my interest throughout.

The Library of the Institute of Asian Studies and Karuṇākaraṉ Niṉaivu *Tirukkuṟaḷ* Nūlakam (KNTN), Anna Nagar, supplied me with most of the materials necessary for this massive effort. I am indebted a great deal to Prof. G. Baskaran (former Joint Director of Collegiate Education), the founder of KNTN, for throwing open his personal library in his calm residential premises in memory of his deceased son, to me whenever I wanted to consult it as a solitary reaper. The other libraries I consulted to enrich the project work are Connemara Public Library, Maṟaimalai Aṭikaḷ Nūlakam, Pāvāṇar District Central Library, Roja Muthiah Research Library and the library of the International Institute of Tamil Studies (IITS), all in Chennai. I am much thankful to the concerned authorities for their help and co-operation.

It is my honest and sincere duty to emphasize the value of help in bringing out this work in book form. Dr M.S. Nagarajan and Dr V. Ganesan, former members of the Translation Department of the Institute of Asian Studies helped me arrange the collected data in proper form and content. Dr Annie M.Thomas of the IITS revised the entire work and suggested improvements in addition to supplying some more books for inclusion. Her help, in spite of her tight duties, is worth recording. Dr V.Murugan, Reader in English, Presidency College, Chennai was highly helpful in improving the annotations. Mr.M.Mathialagan, a senior member of our Department is most helpful in rearranging the entries and correcting the computer proofs several times. My heartful thanks in no small measure go to both of them.

The manuscript was typed and composed in computer several times. Ms.G.Vijila did the typing. Mr.R.Ruskin Lavy and Ms.J.S.Preceilla Jerin took the responsibility of computer work. Mr. Selladurai of the Computer Department has

been much co-operative in the accomplishment of the work including preparation of Indexes. These sincere colleagues are due to be thanked. Dr. P.Subramanian, Head of the Department of Manuscriptology helped in the wrapper designing. I am beholden to him.

It is hoped that this pioneering humble tool of research for *Tirukkuṟaḷ* will be welcomed by scholars who undertake objective and systematic research on *Kuṟaḷ*.

As deep you dig the sand spring flows
As deep you learn the knowledge grows.

-*Kuṟaḷ* 396 -

Chennai 600 119.
August 2000.

R. RAJAGOPALAN
Department of Tamil Studies

Transliteration Table

VOWELS

Short		Long	
அ	a	ஆ	ā
இ	i	ஈ	ī
உ	u	ஊ	ū
எ	e	ஏ	ē
ஒ	o	ஓ	ō

ஐ	ai
ஔ	au

CONSONANTS

Hard		Soft		Medial	
க்	k	ங்	ṅ	ய்	y
ச்	c	ஞ்	ñ	ர்	r
ட்	ṭ	ண்	ṇ	ல்	l
த்	t	ந்	n	வ்	v̄
ப்	p	ம்	m	ழ்	ḻ
ற்	ṟ	ன்	ṉ	ள்	ḷ

ĀYTAM

ḵ

Section I

TEXT

Tamiḻ Vētam Tirukkuṟaḷ Irupatu. Ed. V. Paramaciva Upāttiyāyar. Kōmpai: Camaraca Caṉmārkka Caṅkam, 1940.

Tirukkuṟaḷ. Ed. Nārāyaṇacāmi Mutaliyār. Ceṉṉai: 1893.

Tirukkuṟaḷ. Ceṉṉai: Garden Press Pub., 1906.
With a reconstructed life of Tiruvaḷḷuvar, and *Tiruvaḷḷuva mālai*.

Tirukkuṟaḷ 11 - 20 Atikāraṅkaḷ. Ceṉṉai: Kaḻakam Pub., 1926.
Chapters 11 to 20.

Tirukkuṟaḷ 4, 8, 22, 43, 99 Atikāraṅkaḷ. Ceṉṉai: Kaḻakam Pub., 1933.
Chapters 4, 8, 22, 43, 99.

Tirukkuṟaḷ 60, 62, 96 - 102 Atikāraṅkaḷ. Ceṉṉai: Kaḻakam Pub., 1934.
Chapters 60, 62, 96-102.

Tirukkuṟaḷ. Tirunelvēli: Kaḻakam Pub., 1943, 1948, 1951, 1953.
Selected couplets.

Tirukkuṟaḷ. Tirunelvēli: Kaḻakam Pub., 1943, 1951.
A selection of one hundred couplets with notes.

Tirukkuṟaḷ. Ed. Ciṉṉappa Piḷḷai, K.M. Ceṉṉai: P.L Aruṇācala Mutaliyār & Caṉs, 1950.

Tirukkuṟaḷ, Ed. Vī. Muṉicāmi. Kaṭalūr: Tirukkuṟaḷ Accakam, 1950.

Tirukkuṟaḷ. Ed. Irāja. Civa. Cāmpaciva Carmā. Ceṉṉai: Malar Nilayam, 1955.

Tirukkuṟaḷ. Tirunelvēli: Kaḻakam Pub., 1956.

Tirukkuṟaḷ, Ed. Ñā. Māṇikkavācakam. Ceṉṉai: Aruṇā Patippakam, 1971.

Tirukkuṟaḷ. Tañcāvūr: Tamiḻp Palkalaik Kaḻakam Pub., 1985.

Tirukkuṟaḷ. Ed. Aruṇācalam. Ceṉṉai: Tamiḻc Cāṉṟōr Pēravai, 1995.

Tirukkuṟaḷ. Ceṉṉai: Kaṅkai Puttaka Nilayam Pub., 1996.

Tirukkuṟaḷ Aṟamum Poruḷum. Ed. I.D. Taṅkacāmi. Ceṉṉai: K.Veṅkaṭēcaṉ & Kampaṉi, 1955.

Tirukkuṟaḷ Iṉpam Mūlam, Ed. Ca. Meyyappaṉ. Ceṉṉai: Maṇivācakar Patippakam, 1992.
Text of the *Kāmattuppāl* section.

Tirukkuṟaḷ Iṉpam Mūlam. Īrōṭu: Kuṟaḷāyam Pupḷikēcaṉs Pub.,
Text of the *Kāmattuppāl* Section.

Tirukkuṟaḷ Aimpatu. Malēyā: Srī Makāmāriyammaṉ Kōyil Patippakam Pub., 1953.
50 selected couplets.

Tirukkuṟaḷ Kuṟuntiraṭṭu. Ceṉṉai: Kaḻakam Pub., 1935.
A selection of 30 couplets from *Aṟam* and *Poruḷ* sections.

Tirukkuṟaḷ Tamiḻ Maṟai. Ceṉṉai: Kaḻakam Pub., 1935, 1942, 1969.

Tirukkuṟaḷ Nūṟṟeṭṭu. Ceṉṉai: Srī Kāmāṭci Tēvastāṉam Pub., 1970; Rpt., Ceṉṉai: Kaḻakam, 1972.

A selection of 108 couplets from *Aṟam* and *poruḷ*, one couplet from each chapter.

Tirukkuṟaḷ Nūṟu. Ceṉṉai: Kaḻakam 1885.

A selection of one hundred couplets from *Aṟam* and *Poruḷ* sections.

Tirukkuṟaḷ - Māṇavar Patippu. Ed. R.V. Uruttirappā. Nākarkōyil: Jayakumāri Stores, 1968.

Tirukkuṟaḷ Mālai. Ed. M. Nallacāmi. Tirunelvēli, 1969.

Selected couplets.

Tirukkuṟaḷ - Mūlapāṭam. Ed. Ampalavāṇak Kavirāyar. Tirucci: 1811; Rpt., Ceṉṉai: Ñāṉappirakācaṉ Piras, 1812, 1969.

The first printed text of *Tirukkuṟaḷ*

Tirukkuṟaḷ Mūlam. Ed. Tāṇṭavarāya Mutaliyār. Ceṉṉai: Church Mission Accukkūṭam, 1831, 1909, 1925.

With Tiruvaḷḷuva mālai

Tirukkuṟaḷ Mūlam. Ed. Makāliṅkaiyar. Ceṉṉai: Umāpati Mutaliyār Kalvik Kaḷañciya Accukkūṭam, 1842.

Tirukkuṟaḷ Mūlam. Ed. P.S. Vaityaliṅkam Kiruṣṇacāmi Piḷḷai. Ceṉṉai, 1875.

Tirukkuṟaḷ Mūlam. Ed. C. Vīrācāmi Nāyuṭu, Ceṉṉai: Vityā Viṉōtiṉi Accukkūṭam, 1878.

Tirukkuṟaḷ Mūlam. Ed. T.E. Paracurāma Mutaliyār. Ceṉṉai: Parappirammam Piras, 1880.

Tirukkuṟaḷ Mūlam, Ed. P. Aruṇācala Mutaliyār, Ceṉṉai: Caiva Vityāṉupālaṉa Yantira Cālai, 1886, 1950.

Tirukkuṟaḷ Mūlam. Ceṉṉai: Jīvarakṣāmirta Accukkūṭam Pub., 1886.

Tirukkuṟaḷ Mūlam. Ed. Āṟumuka Nāvalar. Ceṉṉai: Caiva Vityāṉupālaṉa Yantira Cālai, 1888.

Tirukkuṟaḷ Mūlam. Ed. Cuvāmināta Paṇṭitar. Ceṉṉai: Caiva Vityāṉupālaṉa Yantira Cālai, 1908.

Tirukkuṟaḷ Mūlam. Ceṉṉai: Kaṇēca Accukkūṭam Pub., 1918.

Tirukkuṟaḷ Mūlam. Ceṉṉai: Kaḻakam Pub., 1935.

Tirukkuṟaḷ Mūlam. Ceṉṉai: Tirumayilai Tiruvaḷḷuvar Kōyil, 1952.

Tirukkuṟaḷ Mūlam. Ceṉṉai: Tirukkuṟaḷ Aṟanilayam Pub., 1952.

Tirukkuṟaḷ Mūlam. Ed. K.M. Vēṅkaṭarāmaiyā. Tiruppaṉantāḷ: Srī Kāci Maṭam, 1952, 1971.

Tirukkuṟaḷ Mūlam. Paṭṭukkōṭṭai: Vaḷḷuvar Patippakam Pub., 1959.

Tirukkuṟaḷ Mūlam. 1966, 1981.

Tirukkuṟaḷ Mūlam. Ceṉṉai: Srīmakaḷ Kampaṉi Pub., 1967,1995.

Tirukkuṟaḷ Mūlam. Ed. Cu.A. Irāmacāmip Pulavar. Kumpakōṇam: Pi.Vi. Nātaṉ & Kampaṉi, 1969.

Tirukkuṟaḷ Mūlam. Ceṉṉai: Mullai Veḷiyīṭu Pub., 1987.

Tirukkuṟaḷ Mūlamum Atikāra Vaippu Muṟaiyum. Ceṉṉai: Kumār Pupḷicars, Pub., 1950.

Tirukkuṟaḷ Mūlamum Tiruvaḷḷuva Mālaiyum. Ed. Poṉṉucāmi Mutaliyār. Ceṉṉai: Nīticāra Viḷakka Accukkūṭam, 1842.
With *Tiruvaḷḷuva mālai*.

Tirukkuṟaḷ Mūlamum Tiruvaḷḷuva Mālaiyam. Mārkkacakāyañ Ceṭṭiyār, V. Ed. Ceṉṉai: Pālacuppiramaṇiyam Piras, 1924.

Tirukkuṟaḷ text with *Tiruvaḷḷuva mālai,* glossary and index.

Tirukkuṟaḷ Viruntu (100 Kuṟaḷkaḷ). Ceṉṉai: Srīṉivāca Varatāccāri & Kampaṉi Pub., 1948.

One hundred selected couplets.

Tiruvaḷḷuvar Kuṟaḷ. Ed. Civappirakāca Cuvāmikaḷ. Ceṉṉai: 1911.

Couplets 1161-1206 only.

Tiruvaḷḷuvar-Tirukkuṟaḷ Atikāram 11-20. Ed. Ū. Puṣparatac Ceṭṭiyār, Ceṉṉai: 1868.

Chapters 11-20.

Tiruvaḷḷuvar Tirukkuṟaḷ 100. Ed. Cupparāyac Ceṭṭiyār. Ceṉṉai: Ātikalāniti Piras, 1885.

A selection of one hundred couplets.

Tiruvaḷḷuvar Tirukkuṟaḷ 1-13 Atikāraṅkaḷ. Ed. V. Kiruṣṇamāccāri, Ceṉṉai: 1906.

Tiruvaḷḷuvar Tirukkuṟaḷ. Ceṉṉai: Kaḻakam Pub., 1924, 1928, 1953.

Tiruvaḷḷuva Nāyaṉār Tirukkuṟaḷ Atikāra Corūpa Cūcakam. Ed. Capāpati Mutaliyār. Ceṉṉai: Meyñāṉa Cūryōtaya Vilāca Accukkūṭam, 1863.

Maṇi Tirukkuṟaḷ. Ed. Maṇi, Tirunāvukkaracu Mutaliyār. Ceṉṉai: Vāviḷḷa Rāmacāmi Cāstrulu & Caṉs, 1950.

Māṇavar Tirukkuṟaḷ Peruntiraṭṭu. Tirunelvēli: Kaḻakam Pub., 1948.

A selection of 50 couplets from *Aṟam* and *Poruḷ* sections.

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Section II

COMMENTARIES

Pre-Modern

Maṇakkuṭavar

Cāmpaciva Carmā, R.S. ed. *Tiruvaḷḷuvar Iyaṟṟiya Tirukkuṟaḷ Mūlamum Maṇakkuṭavar Uraiyum*. Cennai: Malar Nilayam, 1955, 1965

Along with text and notes on textual vairations.

__________. *Tirukkuṟaḷ Mūlamum Maṇakkuṭavar Uraiyum*. Cennai: Malar Nilayam, 1955.

Also containing notes on textual variations, *Tiruvaḷḷuvamālai*, index, explanatory notes and explication of figures of speech.

Citamparam Piḷḷai, V.O. ed. *Tirrukkuṟaḷ Aṟam - Maṇakkuṭavar Urai*. Tūttukuṭi: K.R. Piras, 1917.

Tirukkuṟaḷ Aṟam only.

Tirukkuṟaḷ Maṇakkuṭavar Urai. Tiruppanantāḷ: Sri Kāci Maṭam Pub., 1973.

With critical introduction, and Parıpperumāḷ's commentary on those couplets for which Maṇakkuṭavar's is lost.

Ponnucāmi Nāṭṭār, K. ed. *Maṇakkuṭavar Uraiyum Tiruvaḷḷuva Mālaiyam*. Cennai: Noble Press, 1925.

The first full length commentary on *Tirukkuṟaḷ* by Maṇakkuṭavar along with the text.

Paripperumāḷ

Vēṅkaṭarāmaiyā, K.M. ed. *Tirukkuṟaḷ Mūlamum Paripperumāḷ Uraiyum*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1988.

The commentary shows that Paripperumāḷ had a comprehensive literary knowledge and was well-versed in Sanskrit. It contains an index.

Paritiyār

Tirukkuṟaḷ Pariti Urai. Ceṉṉai: Kaḻakam, 1938.

Tuṭicai Kiḻār, ed. *Tirukkuṟaḷ Pariti Urai*. Tañcāvūr: Carasvati Makāl Library, 1938.

This edition contains a few couplets in English translation by F.W. Ellis.

Kāḷiṅkar and Paripperumāḷ

Paḻaṉiyappa Piḷḷai. ed. *Kāliṅkar, Paripperumāḷ Kuṟippuraiyuṭaṉ Tirukkuṟal*. Tiruppati: Srī Vēṅkaṭēsvarā Oriental Research Institute, part I, 1949 and Part-II, 1959.

On *Aṟattuppāl,* with notes.

__________. ed. *Kaliṅkar, Paripperumāḷ Urai: Tirukkuṟaḷ Aṟattuppāl.* Tiruppati: Srī Vēṅkaṭēsvarā Oriental Research Institute, 1948, 1949.

Adaptations from Parimēlaḻakar's commentary.

__________. ed. *Kāliṅkar, Paripperumāḷ Urai: Tirukkuṟaḷ Poruṭpl.* Tiruppati: Srī Vēṅkaṭēsvarā Oriental Research Institute, 1948, 1949.

On *Poruṭpāl* with notes.

__________. ed. *Kāliṅkar, Paripperumāḷ Urai: Tirukkuṟaḷ Kāmattuppāl.* Tiruppati: Srī Vēṅkaṭēsvarā Oriental Research Institute, 1945, 1959.

On *Kāmattuppāl*, with notes.

Parimēlaḻakar

Āṟumuka Nāvalar, ed. Tamiḻ Vētamākiya *Tirukkuṟaḷ Mūlamum Parimēlaḻakar Uraiyum.* Ceṉṉai: Vāṇi Nikētaṉ Piras, 1861, 1875, 1913. Ceṉṉai: Vityāṉupālaṉa Piras, 1922, 1924, 1931.

One of the earliest critical editions of Parimēlaḻakar's commentary with *Tiruvaḷḷuva Mālai.*

Irākavalu Nāyuṭu, T. ed. *Tirukkuṟaḷ Caravaṇap Perumāḷ Aiyar Urai (Parimēlaḻakar Uraiyait Taḻuviyatu).* Ceṉṉai, 1893.

Commentary by Caravaṇap Perumāḷ Aiyar adapting Parimēlaḻakar.

Irākavaiyaṅkār, Mu. ed. *Tirukkuṟaḷ Parimēlaḻakar Uraiyum Tiruvaḷḷuva Mālaiyum Ataṟku Caravaṇap Perumāḷ Aiyar Eḻutiya Uraiyum.* Maturai: Vivēkapāṉu Mutrā Cālai, 1910.

Also contains Saravana Perumal Aiyar's Commentary.

Irāmāṉujak Kavirāyar, M.R. ed. *Kuṟaḷ Aṟappālil Illaṟam 24 Atikāramum, Avaṟṟiṟkup Parimēlaḻakar Uraiyum Valluraiyum - Rāmāṉujak Kavirāyar Viruttiyuraiyum, Rev. W.H. Drew Ceyta Āṅkila Moḻi Peyarppum.* Ceṉṉai: American Mission Press, 1840, 1852, 1947.

Also containing commentary by Rāmāṉujak Kavirāyar and translation by Rev. Drew. of the 24 chapters of *Aṟattuppāl.*

__________. ed. *The Kuṟaḷ of Tiruvaḷḷuvar with the commentary of Parimēlaḻakar, an amplification of that commentary by Rāmāṉujak Kavirāyar and an English Translation by Rev. W.H. Drew 2 parts extends to 63 Chapters.* Ceṉṉai: American Mission Press, 1840. An improved version of the previous one. (1 to 63 chapters).

Caṭakōpaḷrāmāṉujāccāri, V.M. ed. *Tirukkuṟaḷ Parimēlaḻakar Uraiyum Viḷakkamum*. Ceṉṉai: R.G. Press, 1937, 1949.

With editorial comments and explanations.

Ulakanātaṉ, Taṇikai. ed. *Tirukkuṟaḷ Mūlamum Parimēlaḻakar Uraiyum*. Ceṉṉai: P. Irattiṉa Nāyakar & Caṉs, 1970.

Kantacāmi Piḷḷai. ed. *Tirukkuṟaḷ Parimēlaḻakar Uraiyum Ciṟappum*. Tirunelvēli: 1861.

Parimēlaḻakar's commentary, simplified by Caravaṇapperumāḷ Aiyar, facilitating easy comprehension of the text.

Karuṇāṉanta Cuvāmikaḷ. ed. *Tirukkuṟaḷ Parimēlaḻakar Uraiyaik Koṇṭiyaṟṟiya Patavurai, Karutturaiyuṭaṉ*. Ceṉṉai: Kēcava Mutaliyār Pirapākara Accukkūṭum, 1861, 1893.

With critical notes and explication of Parimēlaḻakar's commentary by Caravaṇap Perumāḷ Aiyar. Rpt., Ceṉṉai: Palavardhibodhini Piras, 1909.

Kajapati Nāyakar. ed. *Tirukkuṟaḷ Parimēlaḻakarurai*. Ceṉṉai: Tirumayilai Tiruvaḷḷuvar Kōyil, Pub., 1954.

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A collection of various commentaries, explanations, comparisons with other literary works, quotations from about 30 commentaries including Maṇakkuṭavar, Paritiyār, Paripperumāḷ, Kāḷiṅkar and Parimēlaḻakar, on *Aṟam - Pāyiram.*

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A collection of various commentaries, explanations, comparisons with other literary works, quotations from about 30 commentaries including Maṇakkuṭavar, Paritiyār, Paripperumāḷ, Kāḷiṅkar and Parimēlaḻakar, on *Aṟam - Illaṟaviyal.*

__________. ed. *Tirukkuṟaḷ Uraikkaḷañciyam Aṟam - Tuṟavaṟaviyal.* Maturai: Maturai Kāmarācar Palkalaik Kaḻakam, 1986.

A collection of various commentaries, explanations, comparisons with other literary works, quotations from about 30 commentaries including Maṇakkuṭavar, Paritiyār, Paripperumāḷ, Kāḷiṅkar and Parimēlaḻakar, on *Aṟam - Tuṟavaṟaviyal.*

__________. ed. *Tirukkuṟaḷ Uraikkaḷañciyam Poruṭpāl - Araciyal* Maturai: Maturai Kāmarācar Palkalaik Kaḻakam, 1990.

A collection of various commentaries, explanations, comparisons with other literary works, quotations from about 30 commentaries including

Maṉakkuṭavar, Paritiyār, Paripperumāḷ, Kāḷiṅkar and Parimēlaḻakar, on *Poruḷ - Araciyal*.

Paṭṭṭuccāmi Ōtuvār, Ti. *Tirukkuṟaḷ - Uraikkottu - Aṟattuppāl* Tiruppaṉantāḷ: Srī Kāci Maṭam, 1957, 1958, 1960, 1969, 1983.

Commentaries of Parimēlaḻakar, Maṉakkuṭavar, Paritiyār, Paripperumāḷ, Kāḷiṅkar and English commentaries compiled from various translators one for each couplet by K.M. Vēṅkaṭarāmaiyā.

___________. ed. *Tirukkuṟaḷ - Uraikkottu - Poruṭpāl*. Tiruppaṉantāḷ: Srī Kāci Maṭam, 1958, 1959, 1960, 1990.

Commentaries of Parimēlaḻakar, Maṉakkuṭavar, Paritiyār, Paripperumāḷ, Kāḷiṅkar and English commentaries compiled from various translators one for each couplet by K.M. Vēṅkaṭarāmaiyā.

___________. ed. *Tirukkuṟaḷ - Uraikkottu - Kāmattuppāl*. Tiruppaṉantāḷ: Srī Kāci Maṭam, 1958, 1961, 1970, 1991, 1993, 1995.

Commentaries of Parimēlaḻakar, Maṉakkuṭavar, Paritiyār, Paripperumāḷ, Kāḷiṅkar and English commentaries compiled from various translators one for each couplet by K.M. Vēṅkaṭarāmaiyā.

Veḷḷaivāraṇam, T.M. ed. *Tirukkuṟal Uraikkottu*. 5th ed. 1983.

A compilation of commentaries by Maṉakkuṭavar, Paritiyār, Kāḷiṅkar, Parimēlaḻakar with English translation by G. Vaṉmīkanātaṉ.

Vēṅkaṭarāmēiyā, K.M. ed. *Uraikkaḷañciyam*.

16 different commentaries. Notes or their differences, explanations of them, aspects of comparison etc. Extension of commentaries with differences. Commentaries of Pāvāṇar, Appātturai, Muṉicāmi and an old commentary found in Caracuvati Makāl Nūlakam are also incorporated.

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Section III

TRANSLATIONS

English - Foreigners

Drew, W.H. ed. *Tiruvaḷḷuvar Ceyta Kuṟaḷiṉ Aṟappāliṉ Tuṟavaṟamum Poruṭpālil Araciyalum Avaṟṟiṟku Parimēlaḻakar Ceyta Ilakkaṇa Uraiyum Irāmāṉucakkavirāyar Ceyta Veḷḷuraiyum Putturaiyum Turu Aiyar Ceyta Moḻipeyarppum*. Ceṉṉai: Vēppēri Mission Press, 1873.

Parimēlaḻakar's commentary with the translation by Rev. Drew on Ascetic life and polity.

__________. *The Kuṟaḷ of Tiruvaḷḷuvar.* Maturai: American Mission Press, 1840.

First 24 chapters only (in verse) with commentary. This was known as Rāmāṉucak Kavirāyar's edition.

__________. *Parimēlaḻakar Urai - Putturai.* Maturai: American Mission Press, 1840.

A reprint of an earlier edition with translation, in English prose and index, including Parimēlaḻakar's Commentary and a simple new commentary on domestic virtue (24 chapters).

__________. *The Kuṟaḷ of Tiruvaḷḷuvar with the commentary of Parimēlaḻakar.* Ceṉṉai: The Christian Knowledge Society Press.

An amplification of Parimēlaḻakar's commentary in modern prose by Rāmāṉucak Kavirāyar. First 63 chapters.

Translations-English

__________. and John Lazarus. *Tirukkuṟaḷ Mūlam - Āṅkila Moḻipeyarpputaṉ*. Ceṉṉai: Teacher's Publishing Co., 1949, 1956.

Tirukkuṟaḷ text with English translation.

Ellis, F.W. *Tirukkuṟaḷ on Virtue*. Ceṉṉai, 1812, 1819. Rpt., Ceṉṉai: University of Madras, 1955, 1958.

A selection. This edition was brought out by Rāmāṉucak Kavirāyar. This is the first commentary in English of *Kuṟaḷ* by an English civil servant of the East India Company. *Aṟam* (13 chapters). Edited by F.W. Ellis with translation and commentary in English published without title page or date, the work having been left unfinished on the editor's death.

__________. ed. *Tirukkuṟaḷ 1-13 Atikāraṅkaḷ*. Ceṉṉai, 1906.

Extracts from the *Kuṟaḷ* Book I (*Aṟam*) 1-13 chapters with commentary, F.W.Ellis's English version and a life of Tiruvaḷḷuvar in brief by V. Kriṣṇamāccāriyār.

Gover, Charles E. "Odes from the Cural". The *Folk Songs of Southern India*. Ceṉṉai: Higginbothams, 1872.

In English verse, with a life of the poet.

Kindersley, N.H. *Teroovalluvar Kuddal or Ocean of Wisdom*. London: N. Bulmer & Co, 1794, 1812; Rpt., J.M.N. Schwatz, *Kuṟaḷ* part I. Mission, 1877.

Selected couplets only, forms a part of the book. *Specimen of the Hindu Literature* extracts from *Tirukkuṟaḷ*.

Lazarus, J. *Tirukkuṟaḷ Mūlamum Parimēlaḻakar Ceyta Uraiyum*. Ceṉṉai: Kalāratṉākaram Press, 1885.

With English translation appended to the Tamil text by Murukēca Mutaliyār.

__________. and W.H. Drew. *Kuṟaḷ of Tiruvaḷḷuvar with English Translation*. Ceṉṉai: Kaḻakam, 1886, 1972. Ceṉṉai: Āciriyār Nūṟpatippuk Kaḻakam, 1956, 1967. New Delih: Asian Education Service, 1988, 1991.

Chapters 1 to 63 by Drew and 64 to 133 by Lazarus in verse translation.

Pope, G.U. *The Sacred Kurral of Tiruvalluvanāyaṉār,* with introduction, grammar, translation of notes, lexicon and concordance. London: Henry Frowde,1886. Ceṉṉai: Oxford University Press, 1972. Ceṉṉai: Kaḻakam, 1958. New Delhi: Asian Education Service, 1980.

This is the only translation in verse form for the entire book done by a foreigner.

__________. *The Tirukkuṟaḷ*. Manipay: The Ceylon Patriot Press, 1931, 1935.

__________. *Tirukkuṟaḷ*. Pocket edition, Tañcāvūr: Tamiḻp Palkalaik Kaḻakam, 1988.

Popley, H.A. "The Sacred *Kuṟaḷ* or the Tamil Veda of Tiruvaḷḷuvar," *Social Ethics in Tirukkuṟaḷ, The Heritage of India series, Tamil Culture II*. Calcutta: Association Press, 1932, 1951.

With introduction and notes.

Robinson, Edward Jewitt. "Cural". *A Chapter in Tamil Wisdom,* London: 1873, 1878 and 1885. Ceṉṉai: Kaḻakam, 1956.

A metrical translation of the first 240 couplets, with a life of Tiruvaḷḷuvar.

__________. "*Tirukkuṟaḷ* Tiruvaḷḷuvar". *Tales and Poems of Sacred India*. London, 1886.

Metrical translation in verse of Parts I & II of *Kuṟaḷ (Aṟam* and *Proul)* with the li sketch of Tiruvaḷḷuvar called "The Divine Paraiah." The legends connect with the life of Tiruvaḷḷuvar are told here.

__________."*Tales and Poems of South India*", Tamil Wisdom. Ceṉṉai, 1885, 1886, 1956.

__________. and Yōki Cuttāṉanta Pārati. *Tirukkuṟaḷ Couplets* Ceṉṉai: Kaḻakam, 1966.

Rabinsons's translation for parts I & II (*Aṟam* and *Poruḷ*) with Yōki Cuttāṉanta Pārati's translation for part III (*Iṉpam*) in the same metre.

Scott, T.M. *Kuraḷ Mūlamum Cukāttiyar Iyaṟṟiya Karutturai Patavuraiyum* Ceṉṉai: Lawrance Mylearn Press, 1889.

Kuraḷ text with word meanings and substance by Scott. Edited with commentary by T.M. Scott, Madurai, with certain pecularities.

Tirukkuraḷ with translation in English by Rev. G.U. Pope, W.H. Drew, John Lazarus and F.W. Ellis. Ceṉṉai: Kaḻakam, 1958, 1962, 1962, 1970, 1973, 1976, 1979, 1981, 1982, 1991.

Text and its translation in verse by G.U. Pope, and in prose by W.H. Drew, Lazarus and F.W. Ellis, with index to couplets and glossary.

White, E. Emmons. "*Tirukkuraḷ* couplets". *The Wisdom of India*. New York: The Peter Pauper Press, 1968, 1976.

__________. *The Wisdom of the Tamil People*. New York: The Peter Pauper Press, 1976.

Translation in free verse for selected couplets.

English - Indians

Araṅkanāta Mutaliyār, A. *Tirukkuraḷ Mūlamum Uraiyum*. Ceṉṉai: Svarṇavilās Piras, 1933, 1949.

With text and commentary.

Irāmaccantira Tīkṣitar, V.R. *Tirukkuraḷ of Tiruvaḷḷuvar with English Translation*. Ceṉṉai: The Adyar Library, 1949.

With Roman transliteration and commentary.

Irāmarattiṉam, D.V.G. *Tirukkuraḷ: English Translation*. Tiyākaturkam: TVS Rāmarattiṉam, 1995.

Comparative notes with other translations.

Irāmaliṅkam Piḷḷai, T.S. *Tirukkuraḷ : English Translation*. Tirunelvēli. Kaḻakam, 1987.

In simple verse, with analysis of the poetic diction of the text.

Irājakōpāla Aiyaṅkār, M.R. *Tirukkuṟaḷ*. Kumpakōṇam: S. Visvanātaṉ & Co., 1950.

With Tamil text.

Irājakōpālāccāri, C. (Rājāji). *Kuṟaḷ: The Great Book of Tiruvaḷḷuvar.* Ceṉṉai: Naṭēcaṉ & Co, 1935. 2nd ed. Ceṉṉai: Pāratīya Vittiyā Pavaṉ, 1965, 1968,1970,1975,1981,1989,1993, 1996. UNESCO edition 1973.

Translation of selected couplets from *Aṟam & Poruḷ* with notes, concordance and index of couplets.

__________. *Kuṟaḷ Selections.* Ceṉṉai: Rochhouse and Sons, 1937, 1950.

Translation of selected couplets of *Kuṟaḷ.*

Ayyar, V.V.S. *The Kuṟaḷ or the Maxims of Tiruvaḷḷuvar.* Ceṉṉai: Amuta Nilayam, 1916, 1924, 1951, 1961, Rpt., Tirupparāytturai: Srī Rāmakiruṣṇa Tapōvaṉam, 1982, 1984.

With explanatory notes.

Kaṇṇaṉ, K.T. *Tirukkuṟaḷ :Poyyāmoḻiyiṉ Poṉmoḻikaḷ.* Cēlam: Ilakkiya Vaṭṭam, 1969.

Kaḷḷapirāṉ, T.R. *Tirukkuṟaḷ.* Ceṉṉai: Pāpā Patippakam, 1995.

Translation with management point of view, with index for chapters and couplets.

Kajapati Nāyakar, A. *The Rosary of Gems of Tirukkuṟaḷ.* Ceṉṉai: The Tamiḻar Pēravai, 1968.

A selection.

Cakkaravartti, A. *Tirukkuṟaḷ Translation.* Ceṉṉai: Dioceasan Press, 1953.

With Tamil text, commentary and introduction.

Capāratṉa Mutaliyār, S. *Kuṟaḷ.* Ceṉṉai, 1920.

Selected chapters and couplets only.

Ciṉṉarājaṉ, V. *The Kuraḷ Gems*. Uṭumalaippēṭṭai: Kōpāla Ratṉa Kuptā, 1967.

A selection.

Cīṉivācaṉ, Kastūri. *Tirukkuṟaḷ*: An Ancient Tamil Classic. Mumpai: Pāratīya Vittiyā Pavaṉ, 1969.

__________. *Tirukkuṟaḷ Translation in English*. Kōyamputtūr: Kastūri Srīṉivācaṉ Trust, 1983.

Rpt., of the previous work.

Cuntaram, P.S. *Tirukkuṟaḷ - The Kuṟaḷ*. New Delhi: Penguin Books India Pvt. Ltd., 1989 & 1990.

Simple translation with notes.

Cuttāṉanta Pārati, Yōki. *Tirukkuṟaḷ with English Couplets*. Ceṉṉai: Kaḻakam, 1968, 1970, 1974, 1979, 1982, 1986, 1994.

__________. *Tirukkuṟaḷ Couplets with Clear Prose Renderings*. Ceṉṉai: Kaḻakam, 1970.

__________. *Tirukkuṟaḷ Text with Commentary by Parimēlaḻakar with translation*. Maturai: Maturai Kāmarāj University, 1972.

With Vaṭivēlu Ceṭṭiyar's comments.

__________. *Tirukkuṟaḷ with English Couplets*. Ceṉṉai: Tamiḻc Cāṉṟōr Pēravai, 1995.

A new edition.

Cuvāminātaṉ, M. *Tirukkuṟaḷ - English Translation*. Mayilāṭuturai: Kaṇapati Printers, 1992.

Cōmacuntara Pāratiyār, S. *Tiruvaḷḷuvar. English Translation in Tamil Lectures*. Maturai: Tamiḻc Caṅkam, 1929. Ceṉṉai: Nāvalar Cōmacuntara Pāratiyār Trust, 1966.

Taṅkacuvāmi, I.D. *Tirukkuṟaḷ*. Ceṉṉai: Progressive Printers, 1955.

A selection of 366 verses.

Taṅkaiyā, Issac T. *Tirukkuṟaḷ in English with Parimēlaḻakar's Commentary*.Ceṉṉai: 1955.

Tiraviyam, M. *Tirukkuṟaḷ*. Ceṉṉai: Asian Educational Service, 1988.

__________. *108 Tirukkuṟaḷ Couplets in English*. Ceṉṉai: Vāṉati Patippakam, 1992.

108 couplets selected from the first two Parts of *Aṟam* and *Poruḷ*.

Tirukkuṟaḷ by Tiruvaḷḷuva Nāyaṉār. Ceṉṉai: Asian Educational Service Pub., 1980, 1992.

Tirunāvukkaracu, T.(Mrs.) *Tirukkuṟaḷ: A gem for each day*. Ceṉṉai: S.P.C.K. Press, 1915.

A selection of 366 couplets with notes. Compiled with an English rendering.

Naṭēcaṉ, C. *Tirukkuṟaḷ - Aṟattuppāl*.

A translation of Aṟam in simple paraphrase.

Paramēcuram Piḷḷai, V.K. *Kuṟaḷ*. Ceṉṉai.

Selections in verse translations.

Paramēsvara Ayyar, T.V. *108 Gems from the Sacred Kuṟaḷ*. Kōṭṭayam: Jakatampā Vittiyā Vikār, 1928; Rpt., New Delhi: 1967.

Selected couplets.

Pāṇṭuraṅkaṉ, A. *Tirukkuṟaḷ-Aṟattuppāl*. Tiruvaṇṇāmalai: Tilakavati Pupḷicars, 1990.

Pālacuppiramaṉiyam, K.M. *Tirukkuṟaḷ Mūlam Āṅkila Moḻipeyarpputaṉ*. Ceṉṉai: The Maṇali Lakṣmaṇa Mutaliyār special endowment, 1952, 1962.

Foreword by Kamil Zvelebil. Verse translation. More than 200 pages of notes and commentary. Related portions from ancient commentaries and parallels from the *Bible* to Gandhi. This is known as Tiruvachakamani edition.

Pūrṇaliṅkam Piḷḷai, M.S. *The Kuṟaḷ in English* (in verse). Tirunelvēli: Srī Kāntimatinātaṉ Piras, 1929, 1942.

Selected couplets and selected chapters, with notes.

Mātavaiyā, A. *Kuṟaḷ in English, with Commentary in Tamil*. Ceṉṉai: Pañcāmirtam, 1925.

400 couplets selected at random.

Michael, S.M. *The Sacred Aphorisms of Tiruvaḷḷuvar*. Nākarkōyil, 1928.

Verse translation for selected couplets.

Muttucuvāmi, T. *Tiruvaḷḷuvar: The Gospel of Mankind*. Maturai: Vivēkāṉantā Piras, 1965.

Vaṭivēl Ceṭṭiyār, K. ed. *Tirukkuṟaḷ Mūlamum Parimēlaḻakar Uraiyum*. 1st ed. Ceṉṉai: Māṅkuḷam Caṇmuka Mutaliyār Patippu, 2nd ed., Ceṉṉai: Caccitāṉanta Piras, 1919. 3rd ed. Maturai: Maturai Kāmarācar Palkalaik Kaḻakam, 1972 - 80. Vol. 1 of the work contains 1 - 63 chapters; Vol. 2, 64 - 133 chapters.

Text with English translation and commentary.

__________. ed. *Tirukkuṟaḷ Mūlamūm Uraiyūm*. Ceṉṉai: Caccitāṉanta Piras, 1911.

Text with English translation and commentary.

Vaṉmīkanātaṉ, G. *The Tirukkuṟaḷ: A Unique Guide to Moral, Material and Spiritual Prosperity.* 1st ed. Ceṉṉai: Irattiṉa Nāyakar & Caṉs, 1924; 2nd ed. Tirucci: *Tirukkuṟaḷ* Piraccār Caṅk, 1969.

With a brief commentary based on Parımēlaḻakar's.

__________. *The Tirukkuṟaḷ English Rendering.* Tiruppaṉantāḷ: Srī Kāci Maṭam, 1984.

Jakatratcakaṉ. *Tirukkuṟaḷ English Translation: Karutturaiyum Āṅkilat Tokuppuraiyum.* Ceṉṉai: Appōllō Veḷiyīṭu, 1985.

English commentary and paraphrase.

Jīvakāruṇyat Tirukkuṟaḷ Selections. Kāraikkuṭi: Kumaraṉ Kampaṉi Pub., 1928.

Selected couplets on non-violence.

Srīrāma Tēcikaṉ, S.N. *Tirukkuṟaḷ Tamiḻ Āṅkilat Teḷivuraiyuṭaṉ.* Ceṉṉai: Kaṅkai Puttaka Nilayam, 1991.

With commantary and English translation in prose paraphrase.

Diaz, S.M. *Aphorisms of Vaḷḷuvar:* Translation, Commentary and Comparative study part I - *Aṟattuppāl.* Ceṉṉai: International Society for the Investigation of Ancient Civilizations, 1982.

With exhaustive parallels from other literary works.

Other Languages

Indian

Bengali

Nalini Mohan Sanyal. *Tirukkuraḷe*. Calcutta: Bangiya Sahitya Parisha Mandir, 1939.

Sastri, E.C. (Vaṅkat Tamiḻaṉ) *Tirukkuraḷ*. Calcutta, 1974.

Gujarathi

Ganthilal. *Tirukkuraḷ in Gujarathi*. Bombay: University Book Production Board, 1971.

Najnklal Choksi. *Sadopadesa Sangrah*. Ahamedabad: Sastu Sahitya, 1939.

Hindi

Irājaṉ Piḷḷai. *Tirukkuraḷ*. Lucknow: Bhuvana Vani Trust, 1976.

Iravintrakumar Seth, *Tirukkuraḷ in Hindi*.

Jain, B.D. *Tirukkuraḷ* (in 3parts). Tiruppaṉantāḷ: Srī Kāci Maṭam, 1952, 1955, 1959 and 1961.

Tamiḻ text and Hindi translation. Separate volumes on each of the three parts.

Kōvintarāj Jain. *Kuraḷ* (first two parts). Delhi, 1924.

Kshemanand Rakat, K.S. *Tirukkuraḷ* Parts 1 & 2 *in poetic form*. Ajmere: Sahitya Mandali, 1924, 1959.

__________. *Tamil Ved* (in two parts). New Delhi: Sasta Sahitya Mandali, 1969.

Sankar Raju Naitu, S. *Tirukkuṟaḷ in Hindi*. Ceṉṉai: University of Madras, 1956, 1958. Rpt., 1976 with Tamiḻ text.

Seshadhri, K. *Tirukkuṟaḷ in Hindi* (3parts). Lucknow: Bhuvana Vani Trust, 1982.

Veṅkaṭakiruṣṇaṉ, M.G. *Tirukkuṟaḷ Uttaravēta* (part I). Tiruchy: *Tirukkuṟaḷ* Prachar Sangh, 1964, 1967.

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Gundappa, L. *Tirukkuṟaḷ Tarma Bhaga* (part I *Aṟam*). Bangalore, 1955.

__________. *Tirukkuṟaḷ 3 Parts*. Ceṉṉai: Southern Languages Book Trust, 1960.

Srikantaiya, P.M. *Kuṟaḷ*. Bangalore, 1940.

Srinivasa, P.S. *Tirukkuṟaḷ with original couplets and translation into Kannada*. Maturai: M.K. University, 1982.

Malayalam

Aḻakattu Kurup. *Tirukkuṟaḷ* (in verse). Tiruvaṉantapuram, 1875.

Irāmakiruṣṇa Piḷḷai, Castamankalam. *Iramakiruṣṇa Tirukkuṟaḷ*. Tiruvaṉantapuram: Kamalalaya Printing Works, 1954, 1957.

Iramacāmy Iyer, L.V. ed. *Kuṟaḷ in Prose Form*. Tamil couplets, in Malayalam script; First written in 1595 by anonymous. Published in the Bulletin of the Rama Vārma Research institute, vol. VI, pt. 2; vol. VIII, pt. 1; vol. IX, pt. 1 in 1938, 1940 and 1941.

This appears to be the first translation in Malayalam.

Kirusṇa Vaidyan, Perunalli. *Kuraḷ part I* (in verse). Tiruvanantapuram: 1863, 1894.

Kopala Kurup, Vennikulam. *Tirukkuraḷ First Two Parts* (in verses). Kottayam: National Book Stall, 1957, Shakitya Pravarthak Co-operative Society, 1960.

Kōvinta Piḷḷai, A. *Tirukkuraḷ*. Tiruvanantapuram, 1915.

Cellam Nadar, K. *Tharmanaskantam*. Parasala: Patmanapa Piras, 1962.

Tāṇu Piḷḷai, Cucīntram. *Sadhachara Botini*. Tiruvanantapuram: Bhashabivardhini Press, 1934.

Tāmōtaran Piḷḷai, P. *Tirukkuraḷ Manigal*. Tiruvanantapuram: Palan Publication, 1951, 1963.

Selected coupletts for children, in simple prose.

Paramesvaran Piḷḷai, K. and K. Parukavi. *Ratnotarakan*. Quilon: S.T. Reiyur, 1926. Rpt., 1966.

With transliteration, selection of 168 couplets.

Palakirisṇa Nair, G. *Kuraḷ Part I with Commentary*. Tiruvalla: 1915; Tiruvanantapuram: Arul Nilayam, 1963, 1968.

Paskara Nair, Tiruvallam. *Bhasha Tirukkuraḷ (Tarma Kandam)*. Thiruvanantapuram: 1963.

Marathi

Sane Guruji, P.S. *Kuraḷ-Teen Purushartha* (in verse). Poona: Continental Prakaṣan, 1948.

Oriya

Dash Kishrod, Ch. *Tirukkuraḷu*. Sambalpur: Jagannath Publication, 1985.

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Kamala Gurg. *TurkKuraḷ Niti Sastra*. Jaipur: Preethi Publication, 1982.

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Appa Vajapeyin Dikshitar. *Suniti Kusuma Mala*. Kumbakonam: Guruvachariar, 1922.

2nd ed. by K.V. Subramania Sastri, Kumbakonam: Gopala Vilasa press.

Caṅkara Cupramaṇiya Sastri. *Sugathi Rathnakara*. Sahridaya Journal, 1937, 1940.

Srīrāma Tēcikaṉ, S.N. *Tirukkuraḷ in Sanskrit Slokas Part I*. Ceṉṉai: Sarasakala Nilayam, 1961, 1962.

__________. *Tirukkuraḷ in Sanskrit Slokas Part II*. Ceṉṉai: Lalitha Press, 1978.

With Tamiḻ text and English translation.

__________. *Tirukkuraḷ in Sanskrit Slokas* Parts I, II and III. Ceṉṉai: Translator's Publication.

Govindaraj Jain. *Tirukkuraḷ* Parts I and II. Jhansi: Mohanrani Publication, 1942.

Kuraḷ Kāvya. Delhi, 1956.

Saurashtra

Ram, S.S. *Saurashtra Tirukkuṟaḷ*. Maturai: Siddhasramam, 1980.

Sanguram. *Saurashtra Tirukkuṟaḷ*. Maturai: Siddhasramam, 1993.

Telugu

Arunacalayyacōmayya Palkuruki. *Poruṭpāl* Part II 1960.
With commentary and notes.

Jaganatha Sastri, Mudiganti. *Tiruvalluva Sookthalu* (in verses). West Godavari: Pallaturu Granthamandal, 1952.

Jalayya, S. *Nitisuta*. Ceṉṉai: Vijnanajvala Presuramulu, 1955.

Kuruccaran. *Tirukkuṟaḷ*. 1986.

Lakṣminārāyana Cāstri, C. *Kuṟaḷ Selections*. Chittoor, 1906.

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Section IV

ILLUSTRATIVE STUDIES

DRAMATIZATION - PROSE

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In the form of epistles, in four parts.

Karuṇāniti, M. *Kur̲aḷōviyam*. Cen̲n̲ai: Tirāviṭan̲ Patippakam, 1956.

An artistic rendering of selected couplets in flowing language. Ar̲am - 26 *Poruḷ - 137 In̲pam* - 141, Total-304. 26 portraits for 38 chapters, 137 for 70 and 141 for 25 chapters on the three parts respectively. Fresh interpretations of concepts. e.g. Mōkṣa fulfilment in life. Māyā-Illusion or impermanance (a scientific truth) - change is the unchanging law of nature.

Kōvintacāmi, M. *Tirukkur̲aḷ Atikāraṅkaḷ Mūlattuṭan̲*. Cen̲n̲ai: Maṇivācakar Nūlakam, 1989.

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Ciṅkāravēlaṉ, C. *Vaḷḷuvar Eṉ Tōḻaṉ*. Ceṉṉai: Centil Nilayam, 1909.

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A folk performance art based on *Tirukkuṟaḷ* and Tiruvaḷḷuvar.

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Jekatīcaṉ, P. *Vaḷḷuvaruṭaṉ Oru Nāḷ*. Īrōṭu, 1965.

An imaginative meeting with Vaḷḷuvar.

Dramatization - Verse

Araṅkacāmi, R.K. *Tirukkuṟaḷ Antāti Mūlamum Uraiyum*. Irācipuram: Murukaṉ Piras, 1946.

Reconstruction of *Kuṟal* in *antāti* form.

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Ideas of *Tirukkuṟaḷ* are given in short metrical form of three cīrs with commentary.

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A 19th century work of 133 verses in *veṇpā* metre with a commentary.

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A poetical work glorifying *Tirukkuṟaḷ*.

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Kuṟaḷ couplets rendered in four - lined in *veṇpā* metre. 133 veṇpās one each from a chapter, written by Pākai Alakappaṉ with nickname Ēkānatakkiraki.

Kaṉakarājaiyar, Nā. *Tiruvaḷḷuvar Piḷḷaittamiḻ*. Ed. R.K. Pārttacārati and P. Cuppiramaṇiyam. Ceṉṉai : Govt. Oriental Manuscripts Library, 1968.

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Kaṇapati Piḷḷai, M. *Tirukkuṟaḷ Maṉacaic Cūttira Ammāṉai*.

Tirukkuṟaḷ eulogized in a different 'genre' called *ammāṉai* in which woman play with balls, praising *Tirukkuṟaḷ*.

Kiruṣṇacāmi Nāyṭu, A. *Tiruvaḷḷuvar Kāviyam*. Kōyamputtūr: Muppāl Nilayam, 1958.

A work on Tiruvaḷḷuvar in the epic structure.

Kumāracāmi, A.K. *Tirukkuṟaḷ Viḷakkam Eṉṉum Teṉkailāya Catakam*. Paṇappākkam: Cēkkiḻār Maṉṟam.

108 *āciriya viruttam* verses on *Aṟam* and *Poruḷ* only, each verse on one *Kuṟaḷ* chapter.

Kuḷattūr Cōmēcar Mutumoḻi Veṇpā - Uraiyuṭaṉ Tiruvāvaṭuturai: Tiruvāvaṭuturai Ātiṉam, 1952, 1970.

With commentary by T.S. Mīnakcicuntaram.

Kural Mutumoli Venpāk Kottu Uraiyutan-part 1. Cennai: Kalakam, 1967.

Kural couplets in *venpā* metre of four lines, with suitable commentary in two times of the text stanza.

Kural Mutumoli Venpāk Kottu Uraiyutan-part 2. Cennai: Kalakam, 1967.

Kural couplets in *venpā* metre of four lines, with suitable commentary in two lines of the text stanza.

Kural Venpā Nūrkōvai. Cennai: Kalakam, 1967.

Venpā stanzas with the first two lines. Illustrating the last two lines of the *Kural* couplets.

Canmukanār, Aracan. *Tiruvalluvar Nēricai*. Maturai: E.M. Kōpāla Kirusnak Kōn, 1919.

A new work using *Kural* "nēricai venpā", 4 lined verses in *venpā* metre with *Kural* as lost two lines with notes for first 100 couplets.

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A work in *venpā* stanzas with commentary.

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The above work's second edition after 56 years, comprising 133 *venpā* verses. Another name of the work is *Nīticūtāmani*. The editor has written a commentary also.

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A *venpā* work embodying *Kural* couplets, in two lines of the stanza, with explanations and notes. Commented by V. Makātēva Mutaliyār. Rpt., Cennai: Kalakam, 1921.

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Aṟattuppāl couplets reduced to single line *nūṟpā* verse forms, with commentary by Ki. Vā. Jakannātaṉ and Civa. Mācilāmaṇi.

__________.*Tirukkuṟaḷ Nūṟpā - Kuṭṭik Kuṟaḷ*. Ceṉṉai: Jekatā&Son, 1961.

The whole *Kuṟaḷ* reduced to single line *nūṟpā* verse forms.

Cuntaram, G.K. *Tirukkuṟaḷ Nūṟpā - Kuṭṭikkuṟaḷ*. Kōyamputtūr: *Tirukkuṟaḷ* Kaḻakam, 1961, 1992.

All couplets reduced to four-foot single lines.

Cuppayyā Piḷḷai, V. *Tirukkkuṟaḷ Muccīr Maṇikaḷ*.Ceṉṉai: Kaḻakam, 1897, 1949.

Published with commentary by Tuṭicaikiḻār.

Cumāca. *Teyvappulavar Tiruvaḷḷuvar Piḷḷait Tamiḻ*. Īṟoṭu: Tiru. Vi. Ka. Pupḷiṣers, 1985.

In the *piḷḷaittamiḻ* genre.

Ceṉṉamallaiyar. *Civa Civa Veṇpā*. Ceṉṉai : Irattiṉa Capāpati Mutaliyār Patippu, 1887, 1901. 3rd ed. Ceṉṉai: Vityāṉupālaṉa Yantiracālai, 1960.

Kuṟaḷ couplets in *veṇpā* metre, 133 stanzas written in the 18th century. Also contains 'Cōmecar Mutumoḻi Veṇpā'- in verse and commentary.

__________. *Civa Civa Veṇpā*. Ceṉṉai : Vāviḷḷa Rāmacāmi Cāstrulu and Caṉs, 1927.

By a different publisher, called Maṇi Tirunāuvkkaracu Mutaliyār Patippu.

__________. *Civa Civa Veṉpā*. Ceṉṉai : U. Vē. Cā. Patippu Kalaimakaḷ Veḷiyīṭu, 1927, 1938.

Cēyōṉe (Murukaṉ), N. *Tiruvaḷḷuvar Ātticūṭi*. Ceṉṉai: Muraḷi Patippakam, 1990.

133 aphorisms, each one based on a couplet, in the alphabetical order, with commentary by the author.

Cokkaliṅkam, Irāya. *Kāntiyum Vaḷḷuvarum*. Kāraikkuṭi: Pārati Picture Palace, 1948.

125 *Tirukkuṟaḷ* couplets elaborated into 4 line-metred *veṉpās*, seeing the *Kuṟaḷ* ideas bearing on Kāntiji's life.

Cōmacuntaram, Āṟu. *Tiruvaḷḷuvar Piḷḷait Tamiḻ*. Kāraikkuṭi: Poṉmuṭip Patippakam, 1967, 1982.

Deviates from the traditional *piḷḷaittamiḻ* genre, marking a rationalistic perspective.

Cōmacuntara Mutaliyār, A.R.M.S. *Tirukkuṟaḷ Antāti Maṟṟum Cila Tokuppukaḷ*. Ampācamutttiram: ARMSS, 1962.

95 couplets in *antāti* form.

Cōmēcar Mutumoḻi Veṉpā - *Uraiyuṭaṉ*. Ceṉṉai: Kaḻakam, 1921, 1930.

With commentary by Makātēva Mutaliyār.

Taṇṭapāṇi Cuvāmikaḷ. "Tiruvaḷḷuva Nāyaṉār Carukkam". *Pulavar Purāṇam*. Ceṉṉai: Kalāratṉākaram, 1908.

A life sketch of Tiruvaḷḷuvar.

Taṇṭamiḻppittaṉ. *Tirukkuṟaḷ Kīrttaṉaikaḷ*. Ceṉṉai: Pūṅkottuk Patippakam, 1988.

Set to music.

Tamiḻappaṉ. *Kuṟaḷatikāram.* Rājāpuram: Tiruvaḷḷuvar Tirumaṉṟam, 1995.

Verse commentary on Tirukkuṟaḷ.

Tirunārāyaṇaiyaṅkār. ed. *Tiruppullāṇi Mālai.* Maturai: Maturai Tamiḻc Caṅkam, 1915.

Contains 133 poems in *mālai* genre with one couplet embodied in each poem.

Tirunāvukkaracu Mutaliyār, Puḻalai. *Tiruttoṇṭar Veṇpā - Tirukkuṟaḷ Utāraṇattutaṉ.* Ceṉṉai: Paṇṭita Mittiraṉ Accukkūṭam, 1906.

Work on a Saiva saint, with examples from *Tirukkuṟaḷ.*

Tiruvaḷḷuvaraṭimai Muruku. *Tiruvaḷḷuvar Pukaḻp* Pāṭalkaḷ. Ceṉṉai: 1992.

A book of verses relating to Tiruvaḷḷuvar intended to advise, and to enjoy Tirukkuṟaḷ.

Pacupati, M.V. *Vaḷḷuvar Ulakam.* Tañcāvūr: Pāvalar Maṉṟam, 1970.

A eulogy on Tiruvaḷḷuvar in the manner of the ancient *Tiruvaḷḷuva Mālai.*

Pālacuppiramaṇiyam, K.M. *Tiruvaḷḷuvar Piḷḷaittamiḻ.* Kōyamputtūr: Kaittari Accakam, 1968.

Tiruvaḷḷuvar imagined as a child, creating imaginative, life-like situations, a unique literary genre in Tamil.

Poṉṉucāmi Mutaliyār. *Tiruvaḷḷuva Mālai.* Ceṉṉai: Nīticāra Vilāca Piras, 1842.

An encomium comprising 53 poems in *veṇpā* metre.

Muttucāmi Aiyar, V. *Tiruvaḷḷuvar Oruturaikkōvai - Nāṇikkaṇputaittal.* Kumpakōṇam: Makāpāratam Piras, 1950.

A section (*tuṟai*) in love songs (*akam*) of *Caṅkam* age, is the content of the genre.

Mōkaṉarācu, Ku. *Muppāl Muccīr Muttukkaḷ.* Ceṉṉai: Vaḷḷuvar Kaḻakam, 1980.

A reversification in three-footed lines.

Visvanāta Cāstri, T.R. *Tirukkuṟaḷ Maturak Kīrttaṉai - Aṟattuppāl.* Ceṉṉai: Caṅkīta Cuntaram Pupḷikēcaṉ, 1958.

Kuṟaḷ couplets set to tunes for singing.

Veḷḷiyampalavāṇa Muṉivar, Kamalai. *Mutumoḻi Mēlvaippu. Kalyāṇa Cuntaraiyar Kuṟippuraiyuṭaṉ.* Tiruppaṉantāḷ: Srī Kāci Maṭam, 1945. 1949, 1953,1970.

It is a poetical work in *veṇpā* treating *Aṟam Poruḷ Iṉpam* and 'Vīṭu' (Heaven). With notes by Kalyāṇa Cuntaraiyar. *Aṟam* 63, *Poruḷ* 96, *Iṉpam* 27. *Vīṭṭuppāl* 10.

Vētācalam, M. *Tirukkuṟaḷ Akaval.* Ceṉṉai: Tayaṉ Nūṟpatippuk Kaḻakam, 1955.

Expansion of *Tirukkuṟaḷ* couplet into triplets of akaval metre.

Vēlāyutacāmi, T.P. *Tirukkuṟaḷ Icaip Pāṭalkaḷ.* Cēlam: Teṉṟal Nūṟpatippuk Kaḻakam, 1949.

Lyrics set to music embodying *Kuṟaḷ* couplets.

Vaiyāpuraip Piḷḷai, S.ed. *Tiṉakara Mālaiyum Tiṉakara Veṇpāvum.* Ceṉṉai: P.N. Press, 1932.

Two works on *Kuṟaḷ*, belonging to the end of the 16th century.

Jekavīra Pāṇṭiyaṉ. *Tirukkuṟaḷ Kumarēca Veṇpā.* Tūttukkuṭi: Vēlāyutam Printing Piras, 1930, 1933.

A commentary in *veṇpā* form with explanations and quotations from various works.

__________. *Tirukkuṟaḷ - Kumarēca Veṇpā - Aṟattuppāl.* Tūttukkuṭi: Parata Kula Mitiraṉ Piras, 1931, 1957.

__________. *Tirukkuṟaḷ Kumarēca Veṇpā - Poruṭpāl-2 Pakutikaḷ.* Tūttukkuṭi: Vēlāyutam Pirinting Piras, Part I- 1928, Part II 1930.

A commentary in *veṇpā* metre. Explanations and illustrative stories from various works.

__________. *Tirukkuṟaḷ Kumarēca Veṇpā Kāmattuppāl.* Tūttukkuṭi: Vēlāyutam Pirinting Piras, 1938.

A commentary in *veṇpā* metre, explanations and quotations from various works, and fictional-narrative illustrations.

__________. *Tirukkuṟaḷ Kumarēca Veṇpā - Mūlam-Aṟattuppāl.* Tūttukkuṭi : Srīrām Piras, 1927.

Index included.

__________. *Tirukkuṟaḷ Kumarēca Veṇpā - Mūlamum Uraiyum.* Ceṉṉai: Kaḻakam, 1952.

Entire work published with commentary.

__________. *Tirukkuṟaḷ Kumarēca Veṇpā - Mūlamum Uraiyum.* Maturai: C.U.N. Press, 1957.

Text with commentary on *Aṟam*. Introduction by Cuvami Vityāṉantā.

__________. *Tirukkuṟaḷ Kumarēca Veṇpā - Aṟattuppāl* - chapters 9-18, 18-26, 26-34, 34-38. Maturai: C.U.N. Press, 1964.

Text with commentary on *Aṟattuppāl* in four volumes.

__________. *Tirukkuṟaḷ Kumarēca Veṇpā.* Maturai: Tiruvaḷḷuvar Nilayam, 1924. Three volumes in 1927. Five volumes in 1953.

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Kōvintacāmi, M. *Vaḷḷuvarum Kāntiyum*. Ceṉṉai: Pāri Nilayam, 1957, 1962, 1963, 1964.

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__________. *Tirukkuṟaḷum Piṟa Uraiyāciriyarkaḷum*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1975.

Tirukkuṟaḷ is quoted in most of the later works by commentators in their commentaries. The author has collected all the references, classified and evaluated them. This work is a turning point in *Tirukkuṟaḷ* research. Quoting couplets in the contexts of religious hymns is much helpful to understand *Kuṟaḷ*. 469 *Kuṟaḷ* couplets get explanations in this study, of which 285 are quoted by commentators. Some couplets are shown more than once.

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Vaḷḷuvar is compared with Maṉu, the author of Sanskrit work, *Maṉu Tarma Sastra* with particular reference to their emphasis on virtue.

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Centilnātaṉ, A. "Schwitzer, the Worlds Greatest Man and the *Kuṟaḷ*". *Tamiḻ culture* 3: 2. Ceṉṉai, 1954.

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Cētup Piḷḷai, Irā.Pi. "Vaḷḷuvarum Pāratiyārum". *Vaḷḷuvar Vāymoḻi.* Ceṉṉai: Tamiḻ Maṉṟam, 1955, 1969, 1970.

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Ñāṉaturai Lawrance. *Love in St. John's Gospel and the Kuṟaḷ.* Civakāci: 1970.

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Ñāṉappirakācam, V. M. "Some Salient Features of Fr. Beschi's Latin Commmentary on *Tirukkuṟaḷ*". *Proceedings of the First International Conference Seminar of Tamil Studies.* Kuala Lumpur: IATR, 1966.

'Beschi's translation seems to be less imperfect'. His literal translation pays reverence to the language and literary translation keeps the eye on the subject. His interpretation of 'ūḻ' - destiny is noteworthy. It is something ancient, 'the irrevocability of the Divine Decrese'. In the hands of Beschi *Tirukkuṟaḷ* is 'the same old harp of ten strings, but the song is a new one'.

Taṅkavēlaṉ, P.K. *Kuṟaḷum Nēruvum.* Maturai: Pārati Puttaka Nilayam, 1965, 1968.

Kuṟaḷ as bearing on Nehru's life and statesmanship.

Taṇṭapāṇi Tēcikar, S. *Vaḷḷuvarum Kamparum.* Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1975.

Critical insight and erudition. Words, phrases and images of *Tirukkuṟaḷ* adapted by Kampar are studied. A deep study in twelve chapters. Appended portion consists of serial numbers and concepts of *Kuṟaḷ* found in *Kamparāmāyaṇam.*

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Taṇṭāyutam, R. "Tiruvaḷḷuvar and Vēmaṉā". *Journal of the Institute of Asian Studies*, Ceṉṉai: Institute of Asian Studies, 1984.

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Vīrācāmi, Tā.Vē. "Kuṟaḷum Cēṉāvaraiyarum". *Silver Jublee Souvenir.* Peṅkaḷūr: Tamiḻc Caṅkam, 1974.

The *Kuṟaḷ* as having a bearing on the Cēṉāvaraiyar's commentary on *Tolkāppiyam.*

Vēṅkaṭarāmaṉ, S. ed. "Caṅkap Pākkaḷum Kuṟaḷum". *Mu.Va. Āyivaṭaṅkal Tokuppu.* Maturai: M.K. University, 1976.

A comparison of *Caṅkam* poems and *Tirukkuṟaḷ* by Mu. Varataracaṉ.

Vēṅkaṭarāya Cāstri, Vētam. "*Tirukkuṟaḷ* and its unique place in Indian literature". *Symposium Papers on Tirukkuṟaḷ.* Tiruppati: S.V. University, 1974.

A brief study of Telugu translations of *Tirukkuṟaḷ* and a comparison of them with other works in Telugu.

Vēṇukōpāl, T. *Puṟanāṉūṟum Tirukkuṟaḷ Iṟaimāṭciyum.* University of Madras, 1980.

A comparative study of the attributes of the king and his duties as found in *Puṟanāṉūṟu* and *Tirukkuṟaḷ.*

Vēlu, R. *Tirukkuṟaḷum Kauṭilyamum Oppāyvu*. Ceṉṉai: Aṟam Patippakam, 1989.

A comparative study of *Tirukkuṟaḷ* and Kauṭılya's *Artacāstra*, a Sanskrit work. The comparison is under various topics such as the ages of Kauṭilya and Vaḷḷuvar, the development of economics, politics, regionalism, methods of warfare etc.

Vaiyāpuri Piḷḷai, S. "The *Tirukkuṟaḷ*". *History of Tamil Language and Literature*. Ceṉṉai: NCBH, 1956.

The Jains composed gnomic and didactic poems. Comparison of *Kuṟaḷ* couplet 28 with *Tolkāppiyam Seyyuliyal* 179.

Diaz, S.M. *Tiruvaḷḷuvar and the World's Great Men*. Maturai: Sri Mīṉākṣi Cuntarēcurar Temple Renovation Committee, 1970.

A comparative study of Tiruvaḷḷuvar with other great men across the world.

George, K.M. "*Tirukkuṟaḷ* and Malayāḷam". *Symposium Papers on Tirukkuṟaḷ*. Tiruppati: S.V. University, 1974.

A brief study of the early Malayāḷam translations of *Kuṟaḷ*.

Ghazi, H.K. "*Tirukkuṟaḷ* - Some parallels in Urdu poetry". *Symposium Papers on Tirukkuṟaḷ*. Tiruppati: S.V. University, 1974.

Kuṟaḷ couplets are compared with parallel Urdu verses giving illustrations in Tamil, Urdu and English translations of both the source languages.

Harnam Singh Shan. "Didactic teachings of Tiruvaḷḷuvar and Guru Nānak". *Symposium Papers on Tirukkuṟaḷ*. Tiruppati: S.V. University, 1974.

Guru Nānak and Tiruvaḷḷuvar are compared with rich illustrations from *Guru Grandh Sahib* in Punjabi (the holy book of Sikhs).

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A comparative study of *Kuṟaḷ* and Sourashtra literary works. The author compares *Tirukkuṟaḷ* with 131 verses of *Nītıcampu*, a work of 19th century in Sourastra.

Jayalakṣmi, S. *Tirukkuraḷum Tammapatamum*. Maturai: Carvōtaya Ilakkiya Paṇṇai, 1976, 1977.

A comparative study of the concepts of virtue told in *Tirukkuraḷ* and Tammapatam, a Buddhistic work in the Pali language. Both the ethical works have more similarities in concepts and some differences. 63 points of similarities are enlisted.

Jēyarāmaṉ, V. "Urai Vēṟupāṭum Kuṟaḷum-Poruṭpāl". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

487 couplets out of 700 in *Poruṭpāl* are shown to be marked by varations in their commentaries.

Subrahmanian, N. "*Tirukkuṟaḷ* and Western Political Thought". *Vaḷḷuvar Vakutta Araciyal*. Maturai: M.K.University, 1974.

Western political concepts of rights and duties and equality are compared with those found in *Kuṟaḷ*. Law, the backbone of western civil societies, is compared with the total view of human problems.

Swami Ramanantha Bharathi. *Manu and Tiruvalluvar*. Ceṉṉai: Sangam Publishers, 1973.

19 couplets from *Aṟam* and 40 couplets from *Poruḷ* are shown to have their genesis either in *Mahabharata* or in *Manu Neethi*.

Reṭṭy, G.N. "Vaḷḷuvar and Vēmaṉa". *Symposium on Tirukkuṟaḷ*. Tiruppati: S.V. University, 1974.

A comparative study of Vaḷḷuvar and Vēmaṉā, a Telugu poet, as committed to the moral uplift of the individual to promotea cohesive society.

Lūrtucāmi, A. "Tiruvaḷḷuvarum Vīramāmuṉivarum". *Kuṟaḷōcai*. Teṉkāci: Tiruvaḷḷuvar Kaḻakam, 1997.

The impact of *Tirukkuṟaḷ* in the epic of *Tēmpāvaṇi* with the concepts, phrases, etc. of *Kuṟaḷ*. Whereever Fr. Beschi wants to emphasise virtue *Kuṟaḷ* couplets are the main ideas used by him.

Sripad Joshi. "Marathi Translation of *Tirukkuṟaḷ*". *Symposium Papers on Tirukkuṟaḷ*. Tiruppati: S.V. University, 1974.

An evaluation of Marathi versions of *Kuṟaḷ* and a brief comparison of them with English translation of *Kuṟaḷ* by Irājāji.

CONCORDANCE

Subrahmanian, N. & Irājalakṣmi, R. *The Concordance of Tirukkuṟaḷ*. Maturai: Ennes Publication, 1984.

The intoductory paper contains a comparison of *Kuṟaḷ*, the Vedas and Gita. Study of moral life and moral philosophy, proverbial literature, religion and ethics, society rights and duties of citizens, economics, etc. are compared with works of Western political thinkers.

Vēlāyutam Piḷḷai, Cuvāmi. *Tirukkuṟaḷ Collaṭaivu*. Ceṉṉai: Moḻiyaracip Patippakam, 1952.

Glossary on *Tirukkuṟaḷ*, a systematic work. Word index to *Tirukkuṟaḷ* with details about the frequency, meaning and roots of words.

CRITICAL STUDIES

Aṇṇāturai, M. *Pāratitācaṉ Tirukkuṟaḷ Uraittiṟaṉ*. Īrōṭu: Pūṅkoṭi Patippakam, 1972.

A comparative study of the commentaries of Parimēlaḻakar and Pāratitacaṉ on *Tirukkuṟaḷ*. The scholarliness of Pāratitacaṉ's commentary is examined. Similarities and dissimilarities between the two and the objections of the later for the commentary of the former are studied. Pāratitācaṉ's erudition in grammar, vocabulary etc. are shown.

Aṇṇāmalai, M. *Vaḷḷuvar Taṉittaṉmai*. Citamparam: Tolkāppiyar Nūlakam, 1961.

An indepth study of *Kuṟaḷ* highlighting the individuality and unquenets of Vaḷḷuvar.

Aṇṇāmalai, Sp. *Tirukkuṟaḷ Cintaṉai—Aṟattuppāl*. Ceṉṉai: Vāṉati Patippakam, 1987.

Variations and differences between traditional and modern commentaries on *Tirukkuṟaḷ* (Aṟam).

__________. *Tirukkuṟaḷ Cintaṉai—Poruṭpāl Pakuti-I*. Ceṉṉai: Vāṉati Patippakam, 1994.

Variations and differences between traditional and modern commentaries on *Tirukkuṟaḷ (Poruḷ I)*.

__________. *Tirukkuṟaḷ Cintaṉai—Poruṭpāl Pakuti-II*. Ceṉṉai: Vāṉati Patippakam, 1994.

Variations and differences between traditional and modern commentaries on *Tirukkuṟaḷ (Poruḷ II)*.

__________. *Tirukkuṟaḷ Cintaṉai—Kāmattuppāl*. Ceṉṉai: Vāṉati Patippakam, 1994.

Variations and differences between traditional and modern commentaries on *Tirukkuṟaḷ (Iṉpam)*.

Appātturai, K. *Vaḷḷuvar Niḻal*. Ceṉṉai: Avvai Nūlakam, 1957. Rpt., Tirucci: Muttu Puttaka Nilayam, 1960.

A critique on *Kuṟaḷ*, outlining the mind of Vaḷḷuvar.

Aracumaṇi. *Vaḷḷuvar Kaṇṭa Teḷḷamutu*. Ceṉṉai: Aruṇōtayam, 1960.

A booklet on *Kuṟaḷ* explaining selected couplets.

Aravintaṉ, M.V. "Ilakkiyam". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṇa Iḷaiñar Maṉṟam, 1977.

Aesthetic in literature is explained with special reference to *Tirukkuṟaḷ*. Analysis of imagenation, rhythm, similes, metaphors, dramatic element, humour, literary etiquette, etc.

Arimati Teṉṉakaṉ. *Tirukkuṟaḷ Kalaiñar Urai - Oru Pārvai*. Ceṉṉai: Ilakkumi Nilayam, 1997.

Study of various views in commentaries under different perspectives, with highlights of contemporary views, focus on the changed perspectives. Glorifying human characters is shown to be the content of the first chapter of *Tirukkuṟaḷ*.

Aruṇācalam, P. *Kuṟaḷiṉ Ceyti*. Ceṉṉai: Pāri Nilayam, 1968.

A list of books available on Tiruvaḷḷuvar and their themes and periods are discussed, with their relevance to the society.

Aruṇācalam, M. "*Tirukkuṟaḷ*". *An Introduction to the History of Tamil Literature*. Tiruccitrampalam: Gandhi Vidyalayam, 1974.

An approach in Gandhian principles of non-violence, truth, polity and administration. Vaḷḷuvar is compared with other writers like Tolstoy, Pope and Gandhi.

Aṟavāṇaṉ, Ka.Pa. *Tirukkuṟaḷ Pakuppāyvu*.

Focus on chapterization and arrangement of couplets. He concludes that the term *Tirukkuṟaḷ* is not found in *Tiruvaḷḷuva Mālai*. Instead *Muppāl* is evident not only in *Tiruvaḷḷuva Mālai* but in the commentaries of Parimēlaḻakar. Interpretations of the terms like *kāmam* and *iṉpam*.

Ācāryā, Pi. Srī. *Kuraḷvaḷi Pāratiyār*. Nākappaṭṭiṉam: Imayam Patippakam, 1957.

A brief study of Pāratiyār's use of *Tirukkuraḷ* couplets.

Āṟumuka Mutaliyār, Caravaṇa. *Tirukkuraḷum Parimēlaḻakar Uraittiṟamum*. University of Madras. *Annals of Oriental Research.*

Excellences of diction and flow of language in Parimēlaḻakar's commentary.

__________. *Tirukkuraḷum Potunōkkum*. Tirucci: Paḻaṉiappā Piratars, 1951, 1955, 1959.

Tirukkuraḷ shown as a universal scripture common to all times and places.

__________. *Vaḷḷuvar Vakutta Vāḻkkai Neṟi*. Ceṉṉai: University of Madras, 1971.

A study on the way of life laid down in *Kuraḷ*.

Āṉantaṉ, K.S. *Kuraḷāyviṉ Nuḻaivāyil*. Kōpiccettipāḷayam: Taṅkam Patippakam, 1987.

A new approach to *Kuraḷ*, particularly to Part II *Poruṭpāl*. The central argument of this collection of essays is that wealth and love could be attained only through virtue, but virtue and love can be accessible only in wealth. The author claims that the arrangement of couplets and chapters has not been done by Vaḷḷuvar.

__________. *Vaṭiviḷanta Vaḷḷuvam*. Kōpiccettipāḷayam: Taṅkam Patippakam, 1984.

History and age of Vaḷḷuvar and *Kuraḷ* are studied in this work.

__________. *Kuraḷiyal Karuttukkaḷ*. Īrōṭu: Vēlā Pupḷiṣers, 1987.

A study of the good qualities for life, such as affection, knowledge, pleasure, truth, patriotism, charity, etc. as enunciated in *Kuraḷ*.

Aiyaṉ Perumāḷ, A. "Teyvam Toḻāaḷ Koḻunaṉ Toḻuteḻuvāḷ: Ōr Āyvu". *Āyvukkōvai*. 1977.

An explication of this line in the light of a traditional thought, namely, husband being the object of devotion by the wife.

Ariel, M. "About *Kuṟaḷ*." *Journal Asiatique*. 1848.

Universal theme of *Kuṟaḷ* and Vaḷḷuvar's address to mankind, irrespective of caste and clan, are studied. Includes translated fragments of *Kuṟaḷ* into French.

Asher, R.E. "Notes on F.W.Ellis and an unpublished fragment of his commentary on *Tirukkuṟaḷ*". *Proceedings of the First International Conference Seminar on Tamil Studies*. Kuala Lumpur: International Association for Tamil Research, 1966.

69 couplets commented on by Ellis are selected from the first thirteen chapters, though another 15 couplets from virtue and another 34 from wealth appear as apart of the commentary. Ellis has proceeded as far as 18 chapters for the first book, virtue. Some of the manuscripts are still in the Bodleian Library in Oxford.

Irattiṉam, A. "Vaḷḷuvar Uṇarttum Oppuravu" *Pulamai* - Vol.15. Ceṉṉai: 1989.

This article claims Tiruvallur as a philosopher who has redeemed humanity.

___________. *Tirukkuṟaḷ Āyvu*. Tiruvaṇṇāmalai: Kalaikkō Pupḷikēsaṉ, 1994.

A study sharing the begining of the influence of Sanskritic culture on the ancient Tamil society.

Irattiṉam, K.P. *Tamiḻ Maṟai Viruntu*. Ceṉṉai: Tamiḻ Maṟaik Kaḻakam, 1980.

A critique on *Kuṟaḷ*.

Irācamāṇikkam, Ma. *Tiruvaḷḷuvar Kālam Yātu?* Kāraikkuṭi: Celvi Patippakam 1954.

A study of the age of Tiruvaḷḷuvar in the light of the ancient Tamil literary works of the pre-Christian age (1-300 B.C.). Opinions of other contemporary scholars are also appended.

Irāmakiruṣṇaṉ, S. "Vaḷḷuvar Kuṟippiṭum Ūḻ - Ōr Arāycci". *Tāmarai.* Ceṉṉai: World Tamil conference special number, 1981.

The author, while analysing the concept of destiny found in *Tirukkuṟaḷ*, says that the concept of *ūḻ* has nothing to do with that doctrine of *karma* and is identified with *pāl varai teyvam*, of prehistoric primitive communism in Tamil Nadu. The role *ūḻ* in later society is a variant of its role in the earlier collective life. Various connotations of *ūḻ* are also included in this study.

__________. *Tirukkuṟaḷ - Āyvuraiyuṭaṉ.* Ceṉṉai : NCBH, 1991.

Tirukkuṟaḷ is shown to be a work of wisdom, crossing barriers and humanism is the undercurrent of *Tirukkuṟaḷ*. Explanation of the chapter headings. Necessary explanations at the end of each chapter. An evaluation of the commentaries of others also can be found here. An epilogue is included.

Irāmanātaṉ, S. "Tiruvaḷḷuva Mālai". *Tirukkuṟaḷ Cintaṉaikaḷ.* Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

A brief study of the 53 verses in *veṇpā* metre on the glory of *Tirukkuṟaḷ*. Some lines and concepts found in the verses are also found in Caṅkam poems.

Iramaliṅkam Piḷḷai, Nāmakkaḷ Ve. *Tiruvaḷḷuvarum Parimēlaḻakar Uraiyum.* Ceṉṉai: Kaṇṇaki Patippakam, 1956. Rpt., Ceṉṉai: Iṉpa Nilayam, 1959.

A study of *Tirukkuṟaḷ* and its commentary by Parimēlaḻakar.

Irājamāṇikkam, S. *Vīramāmuṉivar Toṇṭum Pulamaiyum*. Ceṉṉai: Loyola College Research Centre, 1996.

Merits and nuances of *Kuṟaḷ* are discussed under ten topics including problems of translations. Highlights Fr. Beschi's contribution to the study and commentary on *Tirukkuṟaḷ*.

Ilaṭcumaṇacāmi, K. "*Tirukkuṟaḷum* Caṅka Ilakkiyaṅkaḷum". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

As the corpus of Caṅkam literature is exhaustive, this article confines itself only to the comparison of *Kuṟaḷ* with *Puṟanāṉūṟu*, with regard to *Aṟam*. The word *aṟam* occurs in 35 places in *Puṟanāṉūṟu* which is both a dharma and didactic work. suggestion of a source work on *aṟam* prior to *Kuṟaḷ* and Maṉu Tarma Cāstra.

Ilaṭcumaṇa Piḷḷai, T. *Tiruvaḷḷuvar Kālam*. Tiruvaṉantapuram: 1918.

A brief work on the age of Tiruvaḷḷuvar.

Iḷaṅkumaraṉ, R. "Iyalpuṭaiya Mūvar". *Centamiḻccelvi*. Ceṉṉai: 1984-85.

Discusses domestic and ascetic virtues as treated in the *Kuṟaḷ*.

Iḷaṅkō, S.S. *Pāratitācaṉ Tirukkuṟaḷ Urai Āyvum Patippum*. Ceṉṉai: Pāri Nilayam, 1992.

This book studies Pāratitācaṉ as a commentator of *Tirukkuṟaḷ* and evaluates his commentary on 85 couplets from the *Aṟam* section, and published in his journal *Kuyil*. This book records the views of the 20th century commentator.

Iṟaiyaṉār. *Tirukkuṟaḷ Ārāycci*. Uṟaiyūr: Tamiḻakam Pupḷikēsaṉ, 1949, 1969.

Chronological study of *Tirukkuṟaḷ*, including translations, Parimēlaḻakar's commentary and other works on *Tirukkuṟaḷ*.

Iṉṉāci. *Vīramāmuṉivar-Cila Āyvukaḷ*. Ceṉṉai: Mātā Patippakam, 1989.

A collection of 13 essays that discusses the contribution of Fr. Beschi to *Tirukkuṟaḷ*.

Kantacāmi, S.N. *Tirukkuṟaḷ Kūṟum Uṟutipporuḷkaḷ*. Ceṉṉai: Māṇikkavācakar Nūlakam, 1977.

The author claims that *Tirukkuṟaḷ* is the first Indian work on virtue and wealth, individual, society and politics. It also brings out Buddhist concepts in *Kuṟaḷ*.

___________. "*Tirukkuṟaḷ* as National Literature". *Journal of Tamil Studies*. Ceṉṉai: University of Madras, 1980.

Insists to find out the solid and valid grounds to recommend *Tirukkuṟaḷ* to be the best suited national literature of India.

Kamalā, T.S. *Kampaṉ's Treatment of Tirukkuṟaḷ*. Ceṉṉai: University of Madras, 1959.

Use of words, similes, ideas, metaphors, descriptive phrases, etc. of Vaḷḷuvar alluded Kampaṉ and originalities of the two poets are highlighted.

Kamalaiā, K.C. "Nuṇkalai". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṇa Iḷaiñar Maṉṟam, 1977.

Neither the phrase fine arts (*nuṇkalai*) nor the word art (*kalai*) is found in *Tirukkuṟaḷ*, but various concepts are found in *Kuṟaḷ*. Illustrations given.

Kaṉakarāju, A. *Tiruvaḷḷuvariṉ Kālam*. Putuccēri: Ampikā Patippakam, 1987.

A study on the age and period of Tiruvaḷḷuvar and *Tirukkuṟaḷ* underlining the concepts of *aṟam* discussed in *Kuṟaḷ* and *Caṅkam Literature*.

Kiruṣṇacāmi Nāyṭu, A. *Tiruvaḷḷuvar Kālam*. Kōyamputtūr: Muppāl Nilayam, 1958.

Study on the age of Vaḷḷuvar.

Kumaravēlaṉ, R. "Tirukkuṟaḷil Tiṟaṉāyvu Nōkku". *Tirukkuṟaḷ Āyvum Matippīṭum.* Ceṉṉai: University of Madras, 1987.

Tiruvḷḷuvar's urge for inquisitiveness is seen in his use of words, phrases and critical concepts which are pregnant with meaning. *Tirukkuṟaḷ* is seen as a milestone in the history of Tamil literature in both content and form.

Kurucāmi, Ma Rā.Po. *Vāmaṉak Kuṟaḷ. Etiroli.* Kōyamputtūr: Mercury Book Company, 1974.

Studies the gigantic dimension of a couplet (156) both in meaning and value.

Kuḻantai, Pulavar. *Tirukkuṟaḷum Parimēlaḻakum.* Īrōṭu: Iḷaṅkō Puttakacālai, 1952, 1964.

The author tries to establish that Parimēlaḻakar's commentary is tinged in Aryan principles.

Kuḻantaicāmi, V. C. *Vāḻum Vaḷḷuvam.* Ceṉṉai: Pārati Patippakam, 1987.

Contains nine essays, these essays study the themes of *Kuṟaḷ* and attempts to prove that *Kuṟaḷ* is eternally contempareanous. This book is a clear and coherent exposition of the aspects of *Tirukkuṟaḷ* as a book of all times using scientific criteria.

____________. *The Immortal Kuṟaḷ.* New Delhi: Sahitya Akademy, 1994.

This book is a translation of his own book in Tamil, *Vāḻum Vaḷḷuvam*. This book is a clear and coherent exposition of the aspects of *Tirukkuṟaḷ* as a book of all times using scientific criteria.

Kuḻantaicāmi, V. *Tiruvaḷḷuvar.* Srīvaikuṇṭam: Civakāmi Nūṟpatippuk Kaḻakam, 1948.

A life sketch of Tiruvaḷḷuvar.

Kēcava Aiyaṅkār, R. *Vaḷḷuvaruḷḷam*. Ceṉṉai: Yamuṉā Pupḷikēsaṉ, 1985.

An exhaustive work with Sanskrit, Prakrit and Tamil references to establish that Tiruvaḷḷuvar was another name of Srī Vallapa. The philosophy of *Tirukkuṟaḷ* may be understood with the help of *Irāmāyaṇa* and *Mākapārata*. Anecdotes from various philosophies like Vaiṣṇavism, Jainism, Buddism, Saivism Vētism and other cults with a number of quotations.

Kōtaṇṭarāmaṉ, Pōṉ. ed. *Kuṟaḷ Kāṭṭum Uṟavukaḷ*. Ceṉṉai: Tamiḻ Nūlakam, 1982.

Compilation of the author's radio talks on *Kuṟaḷ*.

Kōpālaṉ, S. *The Social Philosophy of Tirukkuṟaḷ*. Ceṉṉai: Affiliated East West Press Pvt. Ltd., 1979.

It gives both English translation and interpretation to the first part of *Tirukkuṟaḷ* on virtue. Interpretations of many modern scholars are referred to. It is an indepth study of *Tirukkuṟaḷ* from a socio-philosophical angle. *Kuṟaḷ* and Indian traditions, *aṟam* and the philosohpy of good life, diversification of *aṟam* with *poruḷ* and *kāmam*, etc. are dealt with.

Kōvintacāmi, M. "*Tirukkuṟaḷiṉ* Moḻipeyarppu". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

This is a brief but deep study of various English translations of *Kuṟaḷ* by various scholars, both Indian and foreign. Variations of translations by Rājāji, S.S. Pārati, M.S.P. Piḷḷai and G.U. Pope, etc. of the chapter headings are divcussed.

_________. *Tirukkuṟaḷ Uraivakai Viḷakkam*. Ceṉṉai: Maṇivācakar Nūlakam, 1986.

A study of the commentaries on *Tirukkuṟaḷ*.

Kōvintarāja Tācar, A. *Tiruvaḷḷuvar*. Ceṉṉai: Cuntara Tēva Accukūṭam, 1929.

A work about the life of Tiruvaḷḷuvar.

Catyam, T.A. *Vaḷḷuvar Tuṟavu Vāḻkkait Tuṟavā?.*

A critical study of Vaḷḷuvar's views on ascetic life.

Caṇmuka Cuppiramaṇiyam. *Kuṟaḷ Neṟiyil Aṟiñar Aṇṇā.* Cennai: Tamiḻ Puttākalayam, 1969.

A biographical study of the life of Aṇṇāturai, as bearing on *Kuṟaḷ*.

Caṇmukam Piḷḷai, Mu. *Tirukkuṟaḷ Amaippum Muṟaiyum.* Cennai: University of Madras, 1972.

Part I studies the three-way classification of *Tirukkuṟaḷ* and sub-classifications, its authorship, the meanings and expalanations of chapters, metre used and arrangements of couplets in earlier commentaries. Part II studies the mode of utterances, subject matter and imagery. The work contains rich illustrations from classics with index.

__________. "*Tirukkuṟaḷ* Viḷakka Ilakkiyam". *Ciṟṟilakkiya Vakaikaḷ.* Cennai: Maṇivācakar Nūlakam, 1982.

It presents the significance of *Tirukkuṟaḷ* which has been quotated in poetical works containing *Kuṟaḷ* couplets and concepts down the ages. Also included is information about the *Tiruvaḷḷuva Mālai*. A list of poets who quoted *Kuṟaḷ* couplets is given.

Cāmuvēl Nāyakam, Isac T.H. "Kaṇṇatācaṉ Tirai Icaippāṭalkaḷil *Tirukkuṟaḷin* Tākkam". In *Kavippuṉal.* Tiruvaṉantapuram: Kerala University, 1990.

Film songs of Kaṇṇatācaṉ carrying *Kuṟaḷ* ideas are studied.

Cāmi Ayyā, S. "*Tirukkuṟaḷ*il Pāṭa Vēṟupāṭukaḷ". *Tirukkuṟaḷ Cintaṉaikaḷ.* Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

study of textual variations in palm-leaf manuscripts, viz., corrections, and alterations by commentators, grammatical changes etc. Plea for a definitive edition.

Cāraṅkapāṇi, R. "Kuṟaḷuraikaḷ Kāṭṭum Putuppāṭaṅkaḷ". Ceṉṉai: *Āyvukkōvai*, 1977.

A critical study of the commentaries of Maṇakkuṭavar, Kāḷiṅkar and Paritiyār.

__________. *Tirukkuṟaḷ Uraiyāciriyarkaḷ*. Ceṉṉai: Maṇivācakar Nūlakam, 1991.

A brief comparative study of the commentaries on *Tirukkuṟaḷ* by Parimēlaḻakar, Maṇakkuṭavar, Paripperumāḷ, Pārityār, Kāḷiṅkar, Kuḻantai, Nāmakkal Kaviñar and Tēvaṉēyap Pāvāṇar.

__________. *Tirukkuṟaḷ Uraikaḷ*. Maturai: Fifth World Tamil Conference Seminar Papers, 1981.

Studies commentaries and their differences. The reasons for their variations are shown to be six, beginning with variant readings of the text to bias both of various predilections and affiliations of the text. Commentaries by Parimēlaḻakar, Maṇakkuṭavar, Parippérumāḷ, Pāritiyār, Kāḷiṅkar, Aracaṉ Caṇmukam, Tiru. Vi. Ka., Mu. Va. and Va. Cupa. Mā are taken for study.

Citamparam Piḷḷai, V.O. "Tiruvaḷḷuvar *Tirukkuṟaḷ* Pāyira Ārāycci". *Tamiḻp Poḻil*. Ceṉṉai: 1929 - 30.

V.O.C, views the first four chapters of *Tirukkuṟaḷ* as not being written by Vaḷḷuvar.

Citamparaṉār, Cāmi. *Vaḷḷuvar Vāḻāta Tamiḻc Caṅkam*. Ceṉṉai: Jaṉacakti Piras, 1956, 1964.

A study linking Vaḷḷuvar and the Tamil Academy.

Civañāṉam Ma.Po. *Vaḷḷuvar Vakutta Vaḻi*. Ceṉṉai: Tamiḻp Paṇṇai, 1949.

A study of the *Kuṟaḷ* way of life.

Civappirakācam, Cukavaṉam. *Kuṟaḷamutu*. Ceṉṉai: Jekatā and Caṉs, 1949.

A study of *Tirukkuṟaḷ* with a new perspective.

Civam, M.S. *Tirukkuṟaḷ Noṭi Viṉā Viṭai*. Īrōṭu: Mīrā Nilayam, 1981.

1523 questions and answers on *Tirukkuṟaḷ*.

Cuntaram, M. "*Tirukkuṟaḷ* Vaṭanūl Vaḻiyatā?". *Āyvukkōvai*: 1983.

A study on whether Vaḷḷuvar has followed Sanskrit or not? The conclusion is that the work is original.

Cuntaramūrtti, I. *Tirukkuṟaḷ Parimēlaḻakar Urai Nuṇporuḷ Mālai*. Kōyamputtūr: Tēṉmoḻi Nūlakam, 1980.

A critical exposition of Parimēlaḻakar's commentary on *Tirukkuṟaḷ*. This studies rare grammatical concepts, gives index to chapters and couplets. Explanations of abbreviations, glossary of hardwords etc.

__________. *Colvalai Vēṭṭuvar Vaḷḷuvar*. Kōyamputtūr: Tēṉmoḻi Nūlakam, 1976, 1986.

Vaḷḷuvar's use of words and the commentary of Parimēlaḻakar are discussed. A comparative study of stylistic features of Vaḷḷuvar and Nāmakkal Irāmaliṅkam Piḷḷai forms part of it.

__________. "*Tirukkuṟaḷ* - Mutaṟpatippu". *Āyvukkōvai*. Ceṉṉai: 1984.

A textual criticism on the first Publication of *Tirukkuṟaḷ*.

__________. *Parimēlaḻakar Tirukkuṟaḷ Uraittiṟaṉ*. Ceṉṉai: Aintiṇaip Patippakam, 1985.

Contains 6 chapters including Parimēlaḻakar's life sketch, his erudition and methods of his commentary, comparative study with other earlier commentaries and the uniqueness of his commentary. He was a bilingual scholar who could give profound quotations from Tamil and Sanskrit works. His preface, chapter expositions, arrangements and interpretation of words and phrases, use of similes and proverbs, etc. accepting and objecting to others' interpretation are his individualities.

Cuppiramaṇiya Pārati. ed. *Tirukkuṟaḷ Caṅkirakam*. Ceṉṉai: Vāviḷḷa Rāmacāmi Cāstrulu and Caṉs, 1929.

A monograph on *Tirukkuṟaḷ*.

Cuppiramaṇiya Piḷḷai, G. *Vaḷḷuvar Viruntu*. Putukkōṭṭai: Tamiḻ Nilayam, 1958, 1965.

A brief study of *Kuṟaḷ*.

Cuppiramaṇiyam, K. *Kuṟaṭ Caṅkirakam*. Putuccēri: 1860.

A monograph on *Kuṟaḷ*.

Cuppiramaṇiyāccāri, V.S. *Tirukkuṟaḷum Kālamum*. Ceṉṉai: Kōvēntaṉ Veḷiyīṭu, 1956.

A study of the age of *Kuṟaḷ*.

Cellappaṉ, S. *Tiruvaḷḷuvar Ōr Āyvu*. Ceṉṉai: Kaḻakam, 1904. Rpt., Ceṉṉai: Diocessan Press, 1934.

A brief summary of the life and work of Tiruvaḷḷuvar.

Celvakkēcavarāya Mutaliyār, T. "*Tirukkuṟaḷ*". *Siddhanta Deepika* Rpt., New Delhi: Asian Educational Services, 1902.

Differs from Parimēlaḻakar in two points (1) *kaṭavuḷ vāḻttu* is not an invocation to any deity (2) the order of *poruṭpāl* is not consistant. *Oḻipiyal* should be called *kuṭiyiyal*.

Cētup Piḷḷai, R.P. *Tiruvaḷḷuvar Nūl Nayam*. Ceṉṉai: Oṟṟumai Office, 1923, 1924. Ceṉṉai: Kaḻakam, Rpt., 1952, 1956, 1961, 1964, 1965.

A simple appreciative work on *Tirukkuṟaḷ*.

Cokkaliṅkam, S.N. *Vaḷḷuvam - Moḻiyum Māṇpum*. Ceṉṉai: Vāṉati Patippakam, 1996.

Part-I consists of five topics on the language of *Tirukkuṟaḷ* and Part II consists of six topics on the human mind and behaviour and art of living.

Cōmacuntara Pārati, S. *Tiruvaḷḷuvar*. Maturai: Tamiḻc Caṅkam, 1929. Rpt., Maturai: Nāvalar Cōmacuntara Pāratiyār Educational Charity Trust Pupḷikēsaṉ, 1966, 1994.

A critical study on Tiruvaḷḷuvar's. Concept of God, ascetics, truth, civilization, etc.

Cōmacuntaram, M. *Tiruvaḷḷuvar Vaṭanūṟ Poruḷai Eṇṇiṉārā?*. Kāṭṭumaṉṉār Kōyil: Avvai Illam, 1953.

A brief study on the Sanskritic knowledge of Tiruvaḷḷuvar.

Cōaurirācaṉ, Poṉ. "*Tirukkuṟaḷ* Ārāyccip Patippu-Oru Matippīṭu". *Tirukkuṟaḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

This brief article is an evaluation of *Tirukkuṟaḷ* research publication by Ki.Vā. Jakannātaṉ, published by SRK Vityālayā, Kōyamputtūr in 1963. The work underlines future fields of study on *Tirukkuṟaḷ*.

Ñāṉacampantaṉ, A.Ca. *Kuṟaḷ Kaṇṭa Vāḻvu*. Ceṉṉai: Pāri Nilayam, 1958, 1959, 1964. Rpt., Ceṉṉai: Kaṅkai Putaka Nilayam, 1994.

A critical work on *Tirukkuṟaḷ*, explicating its philosophy of living.

Ñāṉappirakācaṉ, V. ed. *Tiruvaḷḷuvar Vaḷaṅkum Pattu Uṭaimaikaḷ*. Kūṭalūr· Aruḷvaṭivēlaṉ Pupḷiṣers, 1996.

Collection of ten small essays by ten scholars on selected topics pertaining to *Kuṟaḷ* concepts.

Taṇṭapāṇi Tēcikar, S. Kāppiyaṅkaḷil *Tirukkuṟaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1972.

Tirukkuṟaḷ use and quotations in various Tamiḻ epics are collected in the work.

__________. *Tirukkuṟaḷ Aḻakum Amaippum*. Ceṉṉai: Muttaiyā Nilayam, 1969.

A collection of articles on the art of Vaḷḷuvar and the thematic structure of his work.

__________. *Vaḷḷuvar Aṟam.*

A collection of articles on both domestic and ascetic issues, discussed in *Tirukkuṟaḷ.*

Taṇṭāyutam, R. "*Tirukkuṟaḷ*il Ilakkiyap Paṇpukaḷ". *Pulamai.* Ceṉṉai: 1976.

Enumerates the literary merits of Vaḷḷuvar and highlights his didactic and domestic themes.

Tāmaraiccelvi, T. *Vaḷḷuvar Cikkalkaḷ.* Ceṉṉai: Aintiṇaip Patippakam, 1989.

A collection of essays analysing 41 couplets. A children's edition.

Tāmōtaraṉ, A. *Tirukkuṟaḷ Mēṟkōḷ Viḷakkam.* Hydelberg: South Asian Association, 1970.

Kuṟaḷ, cited by later commentators, grammarians, and critics, are listed here. Assesment of translations are given. Stresses the importance of a critical edition.of *Tirukkuṟaḷ.*

Tās, G.N. *Readings from Tirukkuṟaḷ.* New Delhi: Apinav Publication, 1997.

Some of the *Kuṟaḷ* couplets are rendered into English with commentaries to mark the universality of *Kuṟaḷ* and its relevance to all times.

Tirunāvukkaracu, Ka.Ta. *Tirukkuṟaḷil Kaṟpaṉaittiṟaṉum Nāṭaka Nalaṉum.* Ceṉṉai; University of Madras, 1973, 1982.

Various meanings of the word *kaṟpaṉai* and its synonyms, figures of speech, the imagination in *Tirukkuṟaḷ* constitute the focus. It tries to bring out the dramatic devices in *Kuṟaḷ.* Didactic elements of *Kuṟaḷ* are discussed with a sociological and aesthetic perspective. The book has two parts. Part I contains imagination in *Kuṟaḷ* particularly its richness in *Kāmam*, its variety of imagination. Part II contains the study of dramatic techniques in didactic literature, soliloquy in *Kuṟaḷ*, aspects of love poems, arrangement of *kāmattuppāl*, poetic play of love and dialogue. With bibliography of Tamil and English works and index.

__________. *Cāṉṟōr Kaṇṭa Tiruvaḷḷuvar*. Ceṉṉai: Maṇiyakam, 1979.

Allusions to *Tirukkuṟaḷ* couplets in other literary works.

Tiruvaḷḷuvaraṭimai Muruku. *Tirukkuṟaḷil Muraṇpāṭukaḷā?*. Rājāpuram: Tamiḻnāṭu Tiruvaḷḷuvar Tirumaṉṟam, 1995.

There are no controversies in *Tirukkuṟaḷ* when study in depth.

__________. *Tirukkuṟaḷil Kuṟaiyum Uḷḷatā*. Rājāpuram: Tamiḻnāṭu Tiruvaḷḷuvar Tirumaṉṟam, 1996.

A discussion on certain couplets and chapters in *Kuṟaḷ*.

Tillai Nāyakam, V. *Aṟivu*. *Tirukkuṟaḷ Aṟivutturaikaḷ*. Ceṉṉai; Jaiṉa Iḷaiñar Māṉṟam, 1977.

Essay on the epistemological dimensions of *Kuṟaḷ* etc. Decimal, numerical, colon schemes of classifications are explained. The same paper is found in Fifth International Tamiḻ Conference Seminar Papers, published at Maturai, 1981 with the title *Tirukkuṟaḷil Aṟivu*.

Turai Araṅkacāmi, M.A. "Vaḷḷuvar Ceṉṟa Vaḻi". *Ilakkiya Kaṭṭuraikaḷ*. Ceṉṉai: Star Pupḷikēsaṉ, 1957, 1959.

Explanation and interpretations of three couplets.

Naracimmaṉ, R. *Tiruvaḷḷuvar Kālam*. *Centamiḻ*. Maturai: Tamiḻc Caṅkam, 1935.

A study on the age of Tiruvaḷḷuvar.

Nākāmpāḷ, T.K. "Maṉōṉmaṇīyattil *Tirukkuṟaḷ*". *Symposium Papers on Tirukkuṟaḷ*. Tiruppati, S.V. University, 1974.

Entire drama Maṉōṉmaṇīyam by Cuntaram Piḷḷai is shown to be enriched by drawing on *Kuṟaḷ* concepts in the words of characters as well as by the poet himself.

Nārāyaṇa Vēlup Piḷḷai, V. *Tamiḻ Ilakkiyattil Kālamum Karuttum.* Ceṉṉai: Pāri Puttakap Paṇṇai, 1969. 2nd ed. 1978, 3rd ed. 1985.

Discusses *Kuṟaḷ* under the age of didactic literature in comparison with other ethical works in Tamil.

Pacupati, M.V. ed. *Vaḷḷuvar Uḷḷam.* Ceṉṉai, 1970.

Various views on *Tirukkuṟaḷ* in 54 *veṇpās* on tthe pattern of the old *Tiruvaḷḷuva Mālai.*

Pacumpoṟkiḻār. *Tirukkuṟaḷ Uvamaik Kaḷañciyam.* Pāḷaiyampaṭṭi: Pāvalar Pupḷiṣers, 1989.

A study of 148 similes used in *Kuṟaḷ.*

Paṭṭāpirāmaṉ, D. "Kuṟaḷil Puṟattiṇait Tuṟaikaḷ". *Tirukkuṟaḷ Cintaṉaikaḷ.* Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

A study of the *Puṟam* thematic situations and sub-situations as forming part of the structure of *Tirukkuṟaḷ.*

Patmanāpaṉ, Pōṉ. *Kuṟaḷ - Putiya Kōṇaṅkaḷ - Āyvu.* Kuṟiñcippāṭi: Maṇiyam Pupḷiṣers, 1988.

A collection of 12 essays on *Kuṟaḷ* with the contemporery perspective.

Patmanāpaṉ, S. *Teṉkumari Tanta Tiruvaḷḷuvar.* Nākarkōyil: Kumaraṉ Patippakam, 1990.

A hypothesis that Vaḷḷuvar belongs to the Nākarkōyil area.

Parantāmaṉār, A.Ki. *Tirukkuṟaḷum Putumaik Karuttukkaḷum.* Ceṉṉai: Pāri Nilayam. 1963, 1967, 1976, 1994.

A study of politics, economics, culture, health and carvōtāyam as treated in *Tirukkuṟaḷ.*

Pālaccantiraṉ, S. "Tiruvaḷḷuvariṉ Muṉmaittiṟaṉ". *Tirukkuṟaḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

The author claims that Vaḷḷuvar is the pioneer in secularizing the central ideals and values of living. He also focuses on the literary devices Vaḷḷuvar has employed to achieve this. Vaḷḷuvar's personality is seen separable from his work. There is also a fourfold classification of the imagination of Vaḷḷuvar.

Pālacuppiramaṇiyam, K.M. "A 20th Century Assessment of *Tirukkuṟaḷ*". *Corṇāmpāḷ Endowment Lectures on Tirukkuṟaḷ*. Ceṉṉai: University of Madras, 1971.

An analytical study of *Kuṟaḷ* as a secular, universal scripture. Vaḷḷuvar's doctrine of equality of peoples, comparison on Vaḷḷuvar with Gandhi, their emphesis on love, Vaḷḷuvar's doctrine of fate (ūḷ), polity, woman-hood, etc. are studied.

Pālucāmi, N. "Viṉaiceyal Vakai". *Studies in Tirukkuṟaḷ*.

Pūrṇaliṅkam Piḷḷai, M.S. "Critical Studies in *Kuṟaḷ*" *Tamil Literature*. Tirunelvēli: The Bibliotheca, 1929. Rpt., Tañcāvūr: Tamiḻ Palkalaik Kaḻakam, 1985.

The author claims that Vaḷḷuvar is not Srivallabha of Sanskrit origin but an original Tamiḻ scholar.

Makātēvaṉ, C. *Tiruvaḷḷuvarum Tirukkuṟaḷum*. Nākarkōyil: Kāju Pupḷikēsaṉ, 1995.

Five brief critical essays on *Tirukkuṟaḷ* and Tiruvaḷḷuvar regarding his teachings, age, ethical concepts, etc.

__________. "Age of *Tirukkuṟaḷ*". *The Journal of the Institute of Asian Studies*. Ceṉṉai: Institute of Asian Studies, 1997.

An analysis of the age of *Tirukkuṟaḷ* and Tiruvaḷḷuvar in the light of the works of G.U. Pope, Albert Schwietzer, M. Rājamāṇikkam, S. Makārājaṉ, Cōmacuntara Pārati and other scholars. It is concluded by the author that *Kuṟaḷ* would have been written between 110 and 130 A.D., a view shared by Kaṉakacapai (100 to 130).

Maraimalai Atikal. *Tirukkural Ārāycci*. Cennai: Kalakam, 1957, 1960, 1977, 1985.

A study of the name-*Tirukkural*, the age of composition, its glory and the life sketch, age and religion of the author.

Māṇikkam, Va. Cupa. *Oppiyal Nōkku*. Citamparam: Maṇivācakar Patippakam, 1978, 1984.

Contains 14 essays discussing the techniques employed in *Tirukkural*. Fascination for commentaries, reasons for various commentaries, variant readings.

__________. *Valluvam-Karpanaip Polivukal*. Cennai: Pāri Nilayam, 1953, 1955, 1956, 1956, 1969, 1969, 1976, 1982.

The author is seen to stand in front of the audience and give lectures. In 12 lectures on various topics such as Valluvar's mind, the state of wealth, various stages of virtue, education, knowledge and domestic life. Aim of the book, according to the author, is to effect a welding of hearts between the author and the readers.

__________. "*Tirukkuralil* Velippatai". *Souvenir of 5th world Tamil Conference-Seminar*. Maturai, 1981.

Study of *akam*, *puram*, traditions in *Tirukkural*. It also underlines the varied interpretations available on *Kural*.

__________. "*Tirukkural* Uttikal". *Tirukkural Cintanaikal*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kalakam, 1979.

This study is on the need for compiling variorum editions on *Kural*. Some couplets lead to ambiguity in meanings and their disambiguation necessitates use of certain techniques which Valluvar is shown to have embiodied in his couplets.

__________. "Caṅka Ilakkiya Valiyē *Tirukkural*". *Symposium Papers on Tirukkural*. Tiruppati: S.V. University, 1974.

Three way classification of the tradition of *Caṅkam* poems, following the conventions in *Tolkāppiyam*. Revolution in tradition, change in social values, literary concepts and language.

Matrunaga Shuzo. "*Tirukkuṟaḷ* and Tiruvaḷḷuvar as seen by a Japanese". *Proceedings of the Fifth International Conference Seminar of Tamil Studies*. Maturai: IATR, 1981.

A translator of Kuṟaḷ into Japanese from English version of Popley, he claims that the *Kuṟaḷ* is the epitome of the spirit of the Tamil people.

Mīṉāṭcicuntaram, K. "Latin Translation". *The Contributions of European Scholars to Tamil*. Ceṉṉai: University of Madras, 1974.

A study of the translation of *Kuṟaḷ* by Beschi, and other European scholars like Pope and Ellis. Nearly seven commentaries on *Kuṟaḷ* by Europeans are examined.

Mīṉāṭcicuntaram, Te.Po. *Vaḷḷuvar Kaṇṭa Nāṭum Kāmamum*. Tirucci: Paḻaṉiyappā Piratars, 1954, 1955, 1957.

An explanation of Parts II & III on wealth and love in simple style. Study of the economic sources of wealth, defence, energy, etc. are the contents of the first essay. Love in *Tirukkuṟaḷ* is shown to be completely different from the theme of love as in Sanskrit literature.

Muttu, Centuṟai. *Tiruvaḷḷuvar Ki. Mu. Nālāyiram*. Ceṉṉai: Māṉōṉmaṇi Puttaka Nilayam, 1959, 1963.

The philosophy of Vaḷḷuvar in *Kuṟaḷ*, Tiruvaḷḷuvar is shown to be the immediate follower of *Tolkāppiyam*.

__________. *Vaḷḷuvar Pōl Vāḻka*. Ceṉṉai: Kumaravēl Piracuram, 1963.

The life modes of Tiruvaḷḷuvar as seen in his work.

__________. *Tiruvaḷḷuvar*. Ceṉṉai: Vāṉati Patippakām, 1968, 1970.

A critical study of *Tirukkuṟaḷ* and Tiruvaḷḷuvar.

__________. *Kuṟaḷamutu—Mutaṟpakuti*. Ceṉṉai: Malar Nilayam, 1958.

An evaluation of *Tirukkuṟaḷ*- a few chapters.

__________. *Kuraḷamutu—Iraṇṭāmpakuti*. Ceṉṉai: Malar Nilayam, 1958.

An evaluation of *Tirukkuraḷ* a few chapters.

__________. *Kuraḷamutu—Mūṉṟāmpakuti*. Ceṉṉai: Vaḷḷuvar Paṇṇai, 1958.

An evaluation of *Tirukkuraḷ*- a few chapters in 6 essays.

Muttuk Kaṇṇappaṉ, Ti. *Tirukkuraḷ Cōlaiyil Cila Tēṉtuḷikaḷ*. Ceṉṉai: Atipaṭṭar Patippakam, 1986.

An interesting study of the author's experience in the interpretation of the contents of *Kuraḷ*.

Muttukkumāracāmi, Irā. "*Tirukkuraḷiṉ* Iṟutikkuraḷ Etu? Ēṉ?". Walajabad: Teachers Club Publication, 1969.

Raises the issue of the final couplet and gives reasons to justify the conclusion.

Muttucāmi, E.S. *Tamil Culture as Revealed in Tirukkuraḷ*. Ceṉṉai: Makkaḷ Ilakkiyap Patippakam, 1994.

An analysis of Vaḷḷuvar's concept of love, domestic life, social and political life. The author opines that the language of *Kuraḷ* is more related to that of *Cilappatikāram* and *Maṇimēkalai* than *Pattuppāṭṭu* and *Eṭṭuttokai*. The philosophy of *Tirukkuraḷ* transends the basic structure of Tamil culture from *Caṅkam* anthologies. The integrated philosophy of life positive is the superstructure. Vaḷḷuvar has borrowed ideas from contemporary works in Sanskrit and Pali.

Murukarattaṉam, Ti. "Muppālum Nāṟpālum". *Souvenir of Eighth World Tamil Conference Seminar*. Tañcāvūr: Tamiḻp Palkalaik Kaḻakam, 1995.

The author interprets the words like *vīṭu, mōṭcam, aṟam* and *ūḻ*, employed by Vaḷḷuvar, and the various aspects related to them.

__________. "*Tirukkuraḷil* Uṟutipporuḷkaḷ Cārnta Āyvukaḷ". *Tirukkuraḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

A survey of threefold classification and fourfold classification in *Tirukkuraḷ*. by scholars like T.P. M., K.D. Tirunāvukaracu and S.N. Kantacāmi.

__________. "Some problems in Understanding *Tirukkuṟaḷ*". *Proceedings of the Fifth International Conference Seminar of Tamil Studies*. Maturai: IATR, 1981.

The original title of the work is *Muppāl*. Tiruvaḷḷuva Mālai is the evidence which calls it *muppāl*. 'Pāyiram' ie., preface of four chapters is not in accordance with its definition in grammatical texts.

Muṉicāmi, Vī. *Vaḷḷuvar Kāṭṭum Vāḻkkaippātai*. Ceṉṉai: *Tirukkuṟaḷār* Patippakam, 1972, 1987.

A collection of essays on *Tirukkuṟaḷ* studying its age, religion, the commentaries, *Tiruvaḷḷuva Mālai* and various aspects of *Tirukkuṟaḷ*.

Meyyappaṉ, S. "*Tirukkuṟaḷ* Patippukaḷ". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

Tirukkuṟaḷ was considered a work of scholars, prior to 1800. Only after printed editions, it was taken as a literature of people. More than 100 editions were witnessed from 1811 to 1963, of which the notable 50 are listed. The editions of various earlier commentators, variorums and critical editions published in a book by Ki.Va. Jakannātaṉ, are also referred.

Mōkaṉ, S. "*Tirukkuṟaḷ* Oru Ulaka Ilakkiyam". *Nītipati Makarācaṉ Aṟakkaṭṭaḷai Coṟpoḻivu*. Tañcāvūr: Tamiḻp Palkalaik Kaḻakam, 1989.

Tirukkuṟaḷ seen as a great classic of the world and as the the Tamils' contribution to the wisdom literature of the world. A comparison with other great books and authors of universal stature.

Mōkaṉarācu, K. *Kuṟaḷōviyak Kalaiñar*. Ceṉṉai : Vaḷḷuvar Kaḻakam, 1989.

A criticism of *Kuṟaḷōviyam*. Mu. Karuṇāniti's interest in *Tirukkuṟaḷ*, his creativity etc. An appreciation of Karuṇāniti as a writer.

__________. *Tirukkuṟaḷ Marapukaḷ*. Ceṉṉai: University of Madras, 1981.

A study of the traditional elements found in *Tirukkuṟaḷ*, with suitable illustrative diagrams, tabulations and graphs. The author concludes that *Kuṟaḷ* mostly follows the ancient traditions following *Tolkāppiyam* and paves way for new traditions.

__________. *Tiruvaḷḷuvarin̲ Kur̲ikkōḷiyalum Ulakappotumaiyiyalum.* Cen̲n̲ai: University of Madras, 1983.

A study of the universal ideas, treated in *Tirukkur̲aḷ*. This text cites illustrations from *Kur̲aḷ* to establish the fact that didactic thoughts to uplift mankind permeate the structure of *kur̲aḷ*. Glossary and index are given. Part I of the book is on idealism and part II on universalism.

__________. *Kavirācar Pāratiyin̲ Tirukkur̲aḷ Uraikaḷ-Oru Pārvai. Āyvukkōvai.* Cen̲n̲ai: 1983.

It underlines the impact of *Kur̲aḷ* on Pārati.

__________.. "*Tirukkur̲aḷ* Muccīr Maṇikaḷ-Ōr Ar̲imukam". *Annals of Oriental Research* vol 28 part I. Cen̲n̲ai: University of Madras, 1988.

__________. "Tiruvaḷḷuvaril Kāṇum Ulakam En̲n̲um Uṇarvu". *Āyvukkōvai.* Cen̲n̲ai:

A study of the universal mind of Tiruvaḷḷuar.

Varatarācan̲ār, Mu. *Tiruvaḷḷuvar Allatu Vāḻkkai Viḷakkam.* Kaṭalūr: Potikai Patippakam, 1948, 1959, 1962, 1967.

A study of Tiruvaḷḷuvar as a man who propelled the right ways of life. Arrangement of sections viewed thematically.

__________. "Oru Cir̲u Kāṭci". *Tamiḻ Muracu.* Kuala Lumpur: 1953.

Study of noble womanhood in the heroine in Part III on Love.

__________. "Oru Puraṭci". *Tiruvaḷḷuvar Tirunāḷ Malar.* Cen̲n̲ai: Kaḻakam, 1968.

A study of *varaivin̲ makaḷir* (women of unrestrained morals).

__________. "Kavippaṇpu". *Tirukkuṟaḷ Kaṉikaḷ*. Ceṉṉai: Tamil Writer's Co-opertive Society 1968.

Tiruvaḷḷuvar's faith in virtue. His insights into politics, aesthetics and imagination.

__________. "*Tirukkuṟaḷ*il Ilakkiya Ārāycci". *Kalaimakaḷ Tīpāvaḷi Malar*. Ceṉṉai: 1970.

Study of *Kuṟaḷ* as a cornpination of great art and epicgrammatic brevity.

Vicuvanātam, Ki.Ā.Pe. *Vaḷḷuvarum Kuṟaḷum*. Ceṉṉai : Pāri Nilayam, 1953, 1954, 1956, 1957, 1959, 1961, 1963, 1966, 1971.

Lectures delivered at Tiruvaḷḷuvar reading room in Kōyamputtūr on the aspects of excellence and loftiness in *Kuṟaḷ*.

__________. *Tirukkuṟaḷ Putaiporuḷ*. Ceṉṉai : Pāri Nilayam, 1956, 1958, 1970.

Great ideas which lay deep in *Tirukkuṟaḷ* are given in a simple language.

__________. *Tirukkuṟaḷ Putaiporuḷ - Iraṇṭāmpākam*. Ceṉṉai: Pāri Nilayam, 1973.

Kuṟaḷ ideas examined in simple language.

__________. "*Tirukkuṟaḷ*il Eḻuttup Piḻai Paṟṟiya Āyvu". *Tirukkuṟaḷ Āyvum Matippiṭum*. Ceṉṉai: University of Madras, 1987.

Finding spelling errors in five couplets (26, 256, 350, 788, 964) and suggesting ways of correction.

Vivēkāṉantaṉ, K. "Vaḷḷuvar Vaḻiyil Kavuntiyaṭikaḷ". *Āyvukkōvai*. Ceṉṉai: 1976.

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Jeyarāmaṉ, Nā.Vi. "*Tirukkuṟaḷ* Pulavar Kuḷantai Urai - Tiṟaṉāyvu". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

A critical study of the commentaries, the variations marked in them from the earlier commentators are classified. This essay finds the difference between Dravidian and Aryan ethnical concepts in certain words found in *Tirukkuṟaḷ*. It also refers to the reformetary ideals of Periyār Ī.Vē. Rarāmacāmi.

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In the age of Tiruvaḷḷuvar, citizens themselves participated in administration. Expenditure should not exceed revenue. This must be based on virtue.

Āṉantaṉ, Ku.Ca. *Tiruvaḷḷuvar Tarum Poruḷiyal Kōṭpāṭukaḷ*. Īrōṭu: Civaliṅkam Nūṟpatippuk Kaḻakam, 1985.

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Irāmaccantiraṉ, S. "Poruḷiyaṟpulam". *Vaḻikāṭṭum Vaḷḷuvar*. Tirunelvēli: Aruṇakiri Pupḷikēsaṉ, 1954.

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Tiruvaḷḷuvar's ideas on certain economic activities, agriculture in particular, are found to be relevant to the present day.

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Caṇmukacuntaram, V. "Tiruvaḷḷuvariṉ Poruḷātārat Teḷivu". *Paḷkalaip Paḻantamiḻ*. Ceṉṉai: University of Madras, 1974.

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Citamapara Tāṇu, L. "Tiruvaḷḷuvar's Concept of Public Finance". *Vaḷḷuvar Vakutta Poruḷiyal*. Maturai: M.K. University, 1974.

Definition of public finance, revenue, expenditure, debt and budgetary policy found in *Kuṟaḷ*. Economics is political economy to Tiruvaḷḷuvar.

Cuppiramaṇiyam and D.T. Irājatēvaṉ. *Vaḷḷuvarum Mēlāṇmait Tattuvamum*.

Maximum productivity, constraints, business organization, directing or leading, communication, motivation, marketing, finance, personnel, delegation, expertise, human resource development etc. are dealt with.

Taṇṭapāṇi, T. *Vaḷḷuvar Kāṭṭum Vāḻkkaic Celvaṅkaḷ*. Ceṉṉai: Tirumalai Pupḷiṣers.

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Naṭarājaṉ, B. *Vaḷḷuvar Tanta Poruḷiyal*. Teṉkāci: Tiruvaḷḷuvar Kaḻakam, 1965.

Vaḷḷuvar's thoughts on stable economy, and economic development.

__________. "Economic Ideas of Tiruvaḷḷuvar". *Sornammal Endowment Lecture*. Ceṉṉai: University of Madras, 1971.

Reprinted in *Proceedings of the Fifth International Conference Seminar on Tamil Studies*. Maturai: IATR, 1981. The author claims that, for Vaḷḷuvar, life is an integrated whole and pragmatic idealism and *Kuṟaḷ* is a work of synthesis of life-affirmation and negation. The four cardinal elements of ordered society, belief in God, economic resources, spiritual leadership and observance of the moral law can be found in chapters I to IV. Economic ideas found in *Poruṭpāl* are discussed.

__________. "Relevance of Vaḷḷuvar to Modern Political Economy". *Vaḷḷuvar Vakutta Poruḷiyal*. Maturai: M.K. University, 1975.

Vaḷḷuvar postulates economic ideas in an overall framework of social ethics. It is political economy. The material values of life receive unprecedented emphasis. Vaḷḷuvar views poverty with horror, but it is not divinely ordained. Agriculture holds the central place with importance to human resources. Stress is laid on education for economic growth.

Pārttacārati, R. "*Tirukkuṟaḷi*l Poruḷiyal". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1977.

A brief study of Tiruvaḷḷuvar's economics and the concepts of public and private finances.

Pālacuppiramaṇiyaṉ, N.C. "*Tirukkuṟaḷi*l Aracu Varuvāyttōṟṟuvāykaḷ". *Vaḷḷuvar Vakutta Poruḷiyal*. Maturai: M.K. University, 1977.

Vaḷḷuvar's ideas and that of modern economists, as regards revenue and taxation.

Maṅkayarkkaraci Irāmaccantiraṉ. *Vaḷḷuvarum Poruḷātāramum*.

The need for savings and expenditure within income is highlighted.

Murukaṉ, P. *Tiruvaḷḷuvariṉ Poruḷiyal Cintaṉaikaḷ*. Ceṉṉai: NCBH, 1994.

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Murukarattaṉam, Ti. *Tirukkuṟaḷ Kaṇṭa Poruḷ Vāḻvu*. Maturai : M.K. University, 1973.

Vaḷḷuvar's views on government and world economy are studied in comparison with modern economic ideas. Economics in relation to Vaḷḷuvar deals with the lives of people. Hence the economic life as found in *Kuṟaḷ* is "Public Finance".

Vēlappaṉ, D. "Tiruvaḷḷuvariṉ Oppuravuk Kōṭpāṭu". *Vaḷḷuvar Vaḻaṅkum Poruḷiyal*. Ceṉṉai: University of Madras, 1975.

Tiruvaḷḷuvar's concept of society based on agriculture. Economics of Vaḷḷuvar is labour leading to production.

Vēlāyutam, S. "Vaḷḷuvar on the making and using of wealth". *Vaḷḷuvar Vakutta Poruḷiyal*. Maturai: M.K. University, 1975.

Vaḷḷuvar as a guide for human conduct, but with some economic ideas which are mainly normative in character with a high practical content.

____________. "Entrepreneurship". *Vaḷḷuvar Vakutta Poruḷiyal*. Maturai: M.K. University, 1975.

An attempt to describe the functions of the entrepreneur in the modern setup on the basis of the principles of administrative behaviour found in *Kuṟaḷ*. Vaḷḷuvar, has written so much that effort is within the power of man, and its effect is governed by the physical laws of nature. Fate may create windfall or supernormal profit or bring in loss, effort can mitigate the impact.

Jakannātaṉ, A. *Vaḷḷuvar Celvam*. Tirunelvēli: Tamiḻ Ilakkiyak Kaḻakam, 1969.

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EDUCATION

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Tiraviyam, K. *Iṉpattōṭṭam.* Kuṭalūr: *Tirukkuṟaḷ* Piras, 1948.

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Tirukkural is shown as a guide to life.

Alakappan, A. "*Tirukkural*il Nātakap Panpu". *Tirukkural Cintanaikal*. Annāmalai Nakar: Annāmalaip Palkalaik Kalakam, 1979.

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The qualities of humility determination and compassion as being fundamental for a human beings.

Āṟumuka Mutaliyār, S. "Vaḷḷuvar Potuneṟi". *Vaḷḷuvar Vāymoḻi.* Ceṉṉai: Tamiḻmaṇam, 1955, 1969, 1970.

Common path shown by Vaḷḷuvar that runs through the various differences among people.

Āṉantaṉ, Ku.Ca. *Tirukkuṟaḷ Kūṟum Ūḻ.* Īrōṭu: Kuṟaḷiyam, 1989.

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Irākavaiyaṅkār, M. "Tiruvaḷḷuvar". *Ārāyccit Tokuti.* 1983. Rpt., Tañcāvūr: Tamiḻp Palkalaik Kaḻakam, 1984.

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It contains 11 essays with the one as title of the book which is on the concept "duty to society" *(oppuravaṟital)*. This book is edited by Ma.Rā.Pō. Kūrucāmi.

Irāmaccantiraṉ, K. "*Tirukkuṟaḷ*il Paḻakka Vaḻakkaṅkaḷ". *Tirukkuṟaḷ Cintaṉaikaḷ.* Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

A collection of social customs and mores in the age of Tiruvaḷḷuvar as found in *Tirukkuṟaḷ*, such as *kuṟiyetirppu* (lending), *tuccil* (shelter), chess playing, fishing baithook, etc.

Irāmanāta Kavirāyar, M. *Tirukkuṟaḷ Neṟik Kānti.* Maturai: Amaiti Akam, 1986.

The author compares the life of Kāntiji with the way of living as laid form in *Tirukkuṟaḷ*. 150 couplets are used for the study. These couplets are selected at random from Part I-Virtue.

Irāmanātan, Sp. "*Tirukkural* and the English Translations". *Tirukkural Āyvum Matippītum*. Cennai: University of Madras, 1987.

Details and list of translations with the years of publications, throwing light on the English translation of *Kural*. 28 translations by 25 authors are studied.

Irāmalinkam, N.E. *Iniya Kānpōm*. Cennai: Tiruvalluvar Illam, 1990.

A collection of 9 essays. Explanation of 146 couplets.

__________. *Valluvar Valankum Utaimaikal Pattu*. Cennai: Tiruvalluvar Patippakam, 1993.

Ten words and phrases with suffix (மை - mai) as found in *Tirukkural*,of which five are in *Arattuppāl* (virtue) and five in *Porutpāl* (wealth). These ten are explaned.

Irāmalinkam Pillai, Nāmakkal. *Tiruvalluvar Tirukkural*. Cennai: Inpa Nilayam, 1954, 1956, 1963.

A general collection of essays on *Tirukkural*.

Irāmalinkam Pillai, V. *Ulloliyil Valluvarai Unarum Vakai*. Tirucci: Tiruvalluvar Kalakam, 1972.

Narrates his experiences in studying *Tirukkural*.

Irājakōpālan, T. *Kural Neric Cānrōr*. Author's Puplikēsan, 1987.

Essays by various eminent men belonging to various fields on 39 topics.

Irājacēkara Nāyakkar. "Tirukkural Āraycci". *Centamilc Celvi*. Cennai: 1949.

A general and concise research work on *Tirukkural*.

Irājatēvan̲, T.S. *Vaḷḷuvar Viruntu - Ōr Putiya Pārvai*. Cen̲n̲ai: Aintiṇaip Patippakam, 1889.

A novel approach to the study of *Tirukkuṟaḷ*.

Irājāji. *Vaḷḷuvar Vācakam*. Cen̲n̲ai: Kalki Pupḷikēsan̲, 1960, 1961; Rpt., Cen̲n̲ai: Pārati Patippakam, 1966.

Notes on Aṟam. Paraphrase of 97 couplets sercalised in Kalki earlier. *Kuṟaḷ* concepts are explained in simple style for the use of general public.

Irāju Ceṭṭiyār, S. *Tirukkuṟaḷ Ārāyccik Kaṭṭuraikaḷ*. Cen̲n̲ai: Kampan̲ Patippakam, 1982.

Virtue, domestic virtue, invocation to God, culture and development of mind, destiny, *Tirukkuṟaḷ* as a mystic work are some of the highlighted contents.

Ilakkumaṇa Pōṟṟi, Taccanallūr. *Tirukkuṟaḷ Viṉā Viṭai*. Tūttukkuṭi: Vēlāyutan̲ Printing Press, 1923.

A rewarding work on *Kuṟaḷ* using simple question-answer technique.

Ilakkuvan̲ār, C. *Ellōrum Innāṭṭu Aracar*. Putukkōṭṭai: Ilakkiyappaṇṇai, 1954.

This contains four topics, preface, state, good government, learning and knowledge.

Ilaṭcumaṇan̲, K.S. *Aṟiñar Pōṟṟum Kuṟaḷ*. Cen̲n̲ai : Acōkan̲ Patippakam, 1970.

An appreciative work on *Kuṟaḷ*, quoting scholars.

__________. *Tirukkuṟaḷ Vaḻipāṭu*. Cen̲n̲ai: Vāṉati Patippakam, 1967, 1969, 1987.

Aṟam and *Poruḷ*. Explication of the concepts emphasizing life based on *Kuṟaḷ* concepts.

Ilaṭcumi Nārāyaṇan̲, S. "Meyyuṇarvukku Aruḷiya Vaḻi". *Kuṟaḷōcai*. Ten̲kāci: Tiruvaḷḷuvar Kaḻakam, 1997.

The grace of God in relation to an ethical living.

Iḷaṅkumaraṉ, R. *Tirukkuṟaḷ Kaṭṭuraikaḷ - Māṇavar Nūl*. Maturai : Pārati Puttaka Nilayam, 1963.

A book of essays meant for students.

__________. "Avviya Neñcattāṉ". *Kuṟaḷōcai*. Teṉkāci: Tiruvaḷḷuvar Kaḻakam, 1997.

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Iḷaṅko, N. "Aṟaṉ Muraṇā". *Kuṟaḷōcai*. Teṉkāci: Tiruvaḷḷuvar Kaḻakam, 1997.

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Iḷañcēraṉ, K.V. *Vaḷḷuvar Vāḻttu*. Nākappaṭṭiṉam: Kalaikkuṭil Pupḷikēsaṉ, 1967, 1994.

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__________. *Tiruvaḷḷuvattil Pakuttaṟivu Muṉai*. Tañcāvūr: Kalaikkuṭil, 1994.

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Upēntiranāt Kōcāmi. "An Assamis *Tirukkuṟaḷ*". *First All India Tirukkuṟaḷ Research Seminar Papers*. Ceṉṉai: University of Madras, 1973.

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Kuṟaḷ concepts in a patriotic perspective.

Kaccapēcuraṉ, S.R. *Vaḷḷuvar Kāṭṭum Nalvaḻi*. Tiruvaṉantapuram: Srī Aḻakiya Kaṉṉi Viṉāyakar Kōvil Trust, 1978.

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Kaṭikācalam. "Tiruvaḷḷuvarum Tivviya Kaviyum". *Kuṟaḷōcai*. Teṉkāci: Tiruvaḷḷuvar Kaḻakam, 1997.

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Kaṇēcaṉ, P. *Tiruvaḷḷuvar Tōṟṟatu Ēṉ?*. Ceṉṉai: Nilavu Nilayam, 1951.

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Caṇmukam, K. "Tiruvaḷḷuvar Kāṭṭum Kāṭciyar". *Kuṟaḷōcai*. Teṉkāci: Tiruvaḷḷuvar Kaḻakam, 1997.

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Caṇmukaiyā, A. "Vaḷḷuvarum Vāṉoliyum". *Kuṟaḷōcai*. Teṉkāci: Tiruvaḷḷuvar Kaḻakam, 1997.

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Cantiracēkaraṉ, C. "Paḻayaṉa Kaḻital". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

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Ciṅkāravēlaṉ, C. *Vaḷḷuvaṉ Eṉ Tōḻaṉ*. Māyūram: Centamiḻ Nūlakam, 1909.

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Ciṉivācaṉ, R. *Tirukkuṟaḷ Ceytikaḷ*. Ceṉṉai: Aṇiyakam, 1994, 1995.

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__________. "*Tirukkuṟaḷi*l Meypporuḷ". *Ilakkiya Uṇarvukaḷ*. Cennai: Tamiḻp Patippakam, 1978.

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__________ "Uṭaimaikaḷ". *Kuṟaḷōcai*. Tenkāci: Tiruvaḷḷuvar Kaḻakam, 1997.

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Tirukkuṟaḷ as ethical literature, the evaluation of *Tirukkuṟaḷ* among the didactice literatures of the world.

__________. "Vaḷḷuvar Kaṇṭa Maṉitaṉ". *Journal of Tamil Studies*. Vol.IV. Ceṉṉai: IITS, 1973.

The moral laxity found in the contemporary society might have necessitated the *Tirukkuṟaḷ* concept of (maṉitaṉ) 'Man'.

__________. "*Tirukkuṟaḷil* Aṟaviyal Cārnta Āyvukaḷ". *Tirukkuṟaḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

Aṟam is the soul of *Tirukkuṟaḷ*, a way of life, a great natural force which regulates and guides human life. Secular spiritualism, ethical concepts, practical virtue, tolerance, universal love, bliss through disciplined life are the essence of six kinds of ethical doctrine of *Kuṟaḷ*. *Kuṟaḷ* is compared with non-native works on ethical thoughts also.

__________. *Treatment of Ethics in Ancient Tamil Literature*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1962.

The place of *Tirukkuṟaḷ* among the ancient didactic works in Tamil.

Tēvacēṉāpati, V.A. "The Ethics and The *Kuṟaḷ*". *Sornammal Endowment Lecture*. Ceṉṉai: University of Madras, 1971.

Tirukkuṟaḷ is a world classic and Tiruvaḷḷuvar, a bard of universal man. *Tirukkuṟaḷ* is a book of life of the whole world. *Virtue*: Concerned with morality or conduct of individuality. *Wealth*: Morals in relation to society. *Love*: Ostensibly human but in the course of spiritual evolution, divine. A comprehensive study with a comparative perspective wherever necessary.

Naṭēca Mutaliyār, A. *Vaḷḷuvar Aṟam*. Ceṉṉai: Paḻaṉiyappā Piratars, 1955, 1958, 1962.

Tirukkuṟaḷ is studied under sub topics such as world, people, man, woman, children, virtue of mind, impartiality, nobility, charity, sweet words and conduct, non-theft, fear of doing bad things, discipline, hospitality, fame, grace, penance, asceticism etc.

Nallacāmi Pillai, J.M. "The Ethics of *Kural*". *The Siddhanta Deepika*. Cennai: 1897.

The author deals with the customs and beliefs of Tiruvalluvar's age. He calls Tiruvalluvar Socrates of South India. He claims that *Tirukkural* is an old Tamil scripture. Its unique feature is that it is not associated with any mythological or theological idea.

Palaniyānti Pillai. *Tirukkuralum Kataik Kurippum*. Cennai: Palaniyappā Pillai Company, 1965.

A new approach to the study of *Aram* in *Tirukkural*.

Pūrnalinkam Pillai, M.S. *Tirukkural*: Tamil Literature. Rpt., New Delhi: Asian Educational Services, 1929.

Ethics of household, of ascetic, of state and sovereignty found in *Kural* are discussed.

Munucāmi, K. *Tirukkural: Valluvar Vakutta Aram*. Cennai: Cēkar Puplisers, 1966.

A monograph on *Aram* with a new perspective.

Lilli William. *Araviyal Ōr Arimukam*. Cennai : Tamil Veliyīttuk Kalakam, 1964.

This is a monograph on *Aram* in *Tirukkural*.

Vacciravēl Mutaliyār, K. *Tirukkural Tulakkum Olukkaneri*. Kāñcipuram: Muttamil Piras, 1971.

The life of good conduct underlined as important in *Tirukkural*.

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The life of Tiruvalluvar, the *kural* way of life as individuals and the society.

Varatarācan, Mu. "Potumai Nūl". *Tiruvalluvar 2000 th years Souvenir*. Kōyamputtūr: Kalaikkatir, 1969.

Truth as the foundation of religions. A futuristic work.

Valluvar Vāymoli. Cennai: LIFCO.

This is a critical work on *Tirukkural* by of LIFCO's team of scholars.

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Aḻakaraṭikaḷ. *Ulakappotumaṟai Tirukkuṟaḷ - Mutal Atikāram Vīṭṭuppāl*. Maturāntakam: Kurukulam Pupḷikēsaṉ, 1976.

Discusses the first chapter, 'Invocation to God' of *Tirukkuṟaḷ*. The author gives the caption "Vīṭṭuppāl" to the opening chapter.

Āryaṉ. *Tiruvaḷḷuvar Mutaṟ Kuṟaḷ*. 1885.

An explicatory commentary on the first couplet of *Tirukkuṟaḷ*.

Iraṅkanātaṉ, V. *Tirukkuṟaḷum Iṟaiyaruḷum*. 1978.

A comparative study of *Kuṟaḷ* and the doctrine of the grace by God, specially in chapter one on God.

Ilaṭcumaṇaṉ, K.S. *Tirukkuṟaḷ Vaḻipāṭu*. Ceṉṉai: Vāṉati Patippakam, 1967, 1979.

A study of the first chapter of *Tirukkuṟaḷ*.

Iḷaṅkō, N. "Mutaṟ*kuṟaḷ* Āyvu Matipīṭu—Akaramum Iṟaivaṉum". *Tirukkuṟaḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

A study of the evolution of the commentaries on *Tirukkuṟaḷ*, right from the 10th century, and also survey of the critical studies on *Tirukkuṟaḷ* with emphasis on the opening couplet.

__________. *Mutaṟkkuṟaḷ Viḷakkam - Ōr Āyvu*. Ceṉṉai: University of Madras, 1983.

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A study of the first couplet of *Tirukkuṟaḷ* in a philosophical perspective.

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A critical study of the commentary.

Kaṇṇappa Mutaliyār, Pālūr. "Vaḷḷuvarum Kaṭavuḷ Vāḻttum". *Kaṭṭuraik Katampam*. 1960.

An explanation of the first chapter in *Tirukkuṟaḷ* following Parimēlaḻakar's commentary.

Kōtaṇṭapāṇi Piḷḷai, K. *Mutaṟ Kuṟaḷ Uvamai*. Ceṉṉai: Pāri Nilaiyam, 2nd ed., 1965.

Critical examination of all the important commentaries on the first couplet and a new mode of interpretation of the simile and metaphor of the first couplet and this work is an echo of *Mutaṟkuṟaḷ Vātam* by "Tuvimata Tiraskāri" published in 1887 and in a book of contradiction in 1890.

Caṇmukaṉār, Aracaṉ. *Mutaṟkuṟaḷ Virutti*. Maturai: Mīṉalōcaṉi Piras, 1921.

The reprint of one of the chapters of this book is issued as a separate monography entitled *Tirukkuṟaḷ Caṇmuka Virutti*. In explaining the grammatical base, the book deals the origin of the letters and system of Tamil alphabet with reference to *Tolkāppiyam* and its *pāyiram* (preface) and elucidates how "a" finds the first normal natural sound in human speech.

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An exposition of the first chapter in *Tirukkuṟaḷ*, 'Invocation to God', by an ascetic and head of the monastery, with commentary on the 10 verses on God.

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Ten essays discussing each of the ten couplets in the first chapter 'Invocation to God', and a collection of articles serialized in a weekly *Kuṟaḷ Malar*.

Cōmacuntaraṉār, P.M. *Tirukkuṟaḷ Karuvūlam - Kaṭavuḷvāḻttu* Viḷakkavurai. Rāṇippēṭṭai: 1993.

A general study of various names of Tirukkuṟaḷ and Tiruvaḷḷuvar, as also of the commentators, ordering of chapters, etc.

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Muttuttampi Piḷḷai, A. "Mutaṟ*kuṟaḷ* Karupporuḷ". *Centamiḻ.* Ceṉṉai, 1907.

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Vētācalam Piḷḷai, Nākai. *Mutaṟkuṟaḷ Vāta Nirākaraṇam.* Nākappaṭṭiṉam: Sai. Vi. Sapai, 1889.

The author contradicts the views held by others and this work is an echo of *Mutaṟkuṟaḷ Vātam* by Tuvimata Tiraskāri published in 1887 and also echoed in a book in 1890. This is rejoinder to Tuvimata Tiraskāri.

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The topics in the book are related to legal study. *Tirukkuṟaḷ* emphasizes economic law as envisaged in the constitution.

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Kōtaṇṭarāmaṉ, Poṉ (PORKŌ). "*Tirukkuṟaḷ*il Cila Toṭariyal Putumaikaḷ". *Tirukkuṟaḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

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Tirunāvukkaracu Mutaliyār, Maṇi. *Tirukkuṟaḷ Ilakkaṇa Ilakkiyat Tiṟavukōl*. Ceṉṉai, 1921.

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Irāmaccantiran, S.P. *Valluvar Kanta Kātalar Vālkkai.* Cennai: Minnoli Patippakam 1961.

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1. A noble heritage of hoary tradition, the tradition of the love, of philosophy of wealth, of natural ethics, which Tolkāppiyar has left us which shaped the great work of Tiruvaḷḷuvar.

2. Tiruvaḷḷuvar has contributed to our understanding of beauty in the human form, the metaphysical principles of beauty in its ethical-spiritual dimensions.

3. Tiruvaḷḷuvar directly connects the sublimation of sense enjoyment with the exalted state of spirituality.

Caṇmukam Piḷḷai, M. *Akapporuḷ Marapum Tirukkuṟaḷum*. Ceṉṉai: University of Madras, 1980.

This work contains two parts: Part I studies the tradition of *akapporuḷ* in *Caṅkam* literature and later works including *Kaḷaviyal, Tirukkōvaiyār, Kallāṭam, Tiruviruttam* and *Kampaṉ's concepts of love* as well as a general observation on love theme. Part II comprises classification of *Kāmattuppāl* theme in *Tirukkuṟaḷ*, its structure., equality of sexes, utterrences of male and female characters and the nature of emotions and outpourings.

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Civam, Mu.Ca. *Vaḷḷuvar Uḷḷamum Vāḻkkait Tattuvamum*. Īrōṭu: Mīrā Nilayam.

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Population, assets, product or service, consultancy, securities, etc. are found in *Kuṟaḷ* "araciyal" (polity).

Ilakkuvaṉār, C. *Amaiccar Yār?*. Ceṉṉai: Aruṇā Patippakam, 1963.

A study of State and Ministers found in Part-II.

Uṣātēvi, N. "Vaḷḷuvar Kāṭṭum Nirvākat Tiṟaṉ". *Āyvukkōvai*. Ceṉṉai: 1985.

Planning, execution, leadership, etc., are shown.

Navanīta Kiruṣṇaṉ, A.K. "Vaḷḷuvar Kaṇṭa Nallamaiccarkaḷ". *Ilakkiya Amaiccarkaḷ* Ceṉṉai: Ulakam Pupḷiṣers, 1953. Rpt., 1960, 1962, 1963, 1965, 1967, 1968.

Qualities of ministers in *Kuṟaḷ* are enumerated.

Nārāyaṇacāmi Nāyṭu. "Araciyal Aṟiñar". *Vaḻikāṭṭum Vaḷḷuvar*. Tirunelvēli: Aruṇakiri Icaik Kaḻakam, 1954.

A critical study of the polity in *Tirukkuṟaḷ*.

Mēri Navāp Maṇi. "*Kuṟaḷ* Tarum Palnōkkut Tiṭṭaṅkaḷ". *Āyvukkōvai*. Ceṉṉai: 1983.

Criminal and civil laws, planning, schemes for development of agriculture, irrigation, meals scheme, family planning, adult education, forest development schemes, etc. as found in *Tirukkuṟaḷ*.

Srīkānt, S. "*Tirukkuṟaḷ*il Nirvāka Iyal". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

Planning, organising, directing, controlling - these modern concepts of management as found in *Tirukkuṟaḷ*.

RELIGION

Aptul Rahmāṉ, S. "*Tirukkuraḷil* Islām". *Symposium Papers on Tirukkuraḷ*. Tiruppati: S.V. University, 1977.

A study of preface. *Akara- Alip* in Arabic. Taboo for intoxicated drink, gambling etc. Such tenets of Islam are found in *TirukkKuraḷ*, claims the author with quotations from *Quron*.

Aracu, M.T. "Vaḷḷuvariṉ Camayam". *Proceedings of the First International Conference Seminar of Tamil Studies*. Kuala Lumpur: IATR, 1966.

The author tries elimination method to solve the problem. Vaḷḷuvar age is pre-Christian, Saiva, Vaiṣṇava, Buddhist, Jaina, Vedic, Agamic beliefs were there. No religious hymns of later period glorifies Vaḷḷuvar as their own.

Aruṇai Vaṭivēlu Mutaliyār, C. "Teyvappaṉuval *Tirukkuraḷ*". *Tirukkuraḷ Āraycci*. Part I. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1992.

A critical study of *Tirukkuraḷ* from the Saivite view point.

__________. "*Tirukkuraḷil* Kāṇum Camaya Tattuvap Poruḷkaḷ". *Tirukkuraḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

Tirukkuraḷ is not a religious work, it is an ethical work. It contains traditional views of worship and meditation. Nīttār in *Kuraḷ* are called aṭiyār and cāṉṟōr in religious works. Similarities Saiva hymns, Upanishads in Sanskrit are given.

__________. *Viviliyamum Tirukkuraḷum- Caiva Cittānta Maṟuppu Nūl*. Tarumapuram: Tarumapura Ātīṉam, 1991.

This is a rejoinder to Mu. Teyvanāyakam's work *Viviliyam-Tirukkuraḷ-Caiva Cittāntam Oppāyvu*.

Arulappā, R. *God in Tirukkuraḷ*. Cennai: Meypporuḷ Pupḷiṣers, 1976.

A Christian approach to the study of *Tirukkuraḷ*. "Kaṭavuḷ, nīttār and aintavittān" are considered to be Trinity.

__________. *Tirukkuraḷ: A Christian Book?*. Cennai: Meypporuḷ Pupḷiṣers, 1974.

A Christian interpretation of the first three chapters. Man's free will and God's souvereign power.

__________. *God the Bridegroom*. Cennai: Meypporuḷ Pupḷiṣers, 1976.

Interpretation of bridal mysticism, a sort of spiritual marriage between God and soul. This is seen the essence of 250 couplets of Part III love.

Ānantanāta Naiṉār, T.A. *Tirukkuraḷ Ārāycciyum Jaiṉa Camaya Cittānta Viḷakkamum*. Kamalapuram: Ātimūlam Piras, 1932.

An attempt to establish that Tiruvaḷḷuvar was a Jain by faith. Having the first chapter of *Tirukkuraḷ* interpreted from the perspective of the Jain philosophy.

Irāmacāmip Piḷḷai, A. "*Tirukkuraḷi*l Purāṇak Karuttukkaḷ". *Tirukkuraḷ Cintaṉaikal*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḷakam, 1979.

Mythical concepts and aspects of land, God, various names of God in the opening chapter, goddess of wealth, heaven, angels, hell, life-after, spirit, eclipse, ambrosia, etc. discussed with illustrations.

Irājamāṇikkam, Īrōṭu Vēlā. *Tirukkuraḷ Nam Maṟai*. Īrōṭu: Kuṟaḷiyam, 1982.

The quality of *kuraḷ* and its scholarly relevance.

Irājamāṇikkam, S.J. "*Tirukkuṟaḷ*il Kiṟittuvam". *Symposium Papers on Tirukkuṟaḷ*. Tiruppati: S.V. University, 1974.

No sectation Christianity theology in *Tirukkuṟaḷ*. Tiruvaḷḷuvar is universal like Socretes.

Iḷavaḻakaṉār. *Iyaṟkai Vaṇakkam Allatu Tirukkuṟaḷ Pāyiratteḷivu* Māmpākkam: Kurukulam Pupḷikēsaṉ, 1954.

Glorification of Nature, found in the first four chapters of *Kuṟaḷ*.

Kantacāmi, S.N. "*Tirukkuṟaḷ*il Pauttam". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

Some aspects of Buddhism revealed in *Kuṟaḷ*. "aṟavāḻi antaṇaṉ", "āti pakavaṉ", "vālaṟivaṉ", etc. are Buddhist words and thoughts. The author compares *Kuṟaḷ* and Buddhistic works, *Maṇimēkalai, Tammapatam* etc.

Kāmāṭci, S. *Tirukkuṟaḷil Camaṇa Camayak Kōṭpāṭukaḷ*. Tirucci: Sītālakṣmi Rāmacāmi College, 1981.

A study of Jain philosophy in *Tirukkuṟaḷ*.

Kāmāṭci Crīnivācaṉ. *Kuṟaḷ Kūṟum Camayam*. Maturai: M.K. University, 1979.

Religious condition during the time of Vaḷḷuvar, God and gods, the bliss of rain, living beings and their stature, religious life etc. are discussed.

Kajapati Jain. "Camayam". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṇa Iḷaiñar Maṉṟam, 1977.

While discussing Tiruvaḷḷuvar's religion the author opines that Vaḷḷuvar may be a Jain by citing Jain philosophical aspects from *Kuṟaḷ* with relevent quotations from a Jain work *Meru Mantara Purāṇam*.

Kiruṣṇaṉ, P. *Eṉatu Matam Tiruvaḷḷuvam*. Karūr : Tamiḻaṉ Nilayam, 1971.

The concepts and philosophy of *Kuṟaḷ*.

Kōvintarāja Kōṉār, P. M. *Tirukkuṟaḷ Teyvakkoḷkai*. Ceṉṉai: Muttamiḻ Nilayam, 1947.

Theory of divinity in *Tirukkuṟaḷ*.

Cakkaravartti Naiṉār, A. *Tirukkuṟaḷ Vaḻaṅkum Ceyti*. 1959.

The relation between *Tirukkuṟaḷ* and Jainism is studied at length.

Cañcīvi, N. "*Tirukkuṟaḷ*il Caivam". *Symposium Papers on Tirukkuṟaḷ*. Tiruppati: S.V. University, 1977.

Saivite philosophical ideas found in *Kuṟaḷ*. By elimination process, the author comes to the conclusion that Saivism is the religion of Vaḷḷuvar.

Caṇmuka Cuppiramaṇiyam, M. "*Kuṟaḷ* Kūṟum Iṟai Neṟi". *Centamiḻ Celvi*. 1988-89.

A philosophy of universal religion treated in *Kuṟaḷ*.

Citamparaṉār, Cāmi. *Vaḷḷuvar Kāṭṭiya Vaitikam*. Ceṉṉai: Tamiḻp Puttakālayam, 1960.

Brahminical ideas in *Kuṟaḷ*.

Centuṟai Muttu. *Vaḷḷuvar Vakutta Teyvam*. Ceṉṉai: Malar Nilayam, 1956.

Kuṟaḷ on Godhead.

Taṇṭapāṇi Tēcikar, S. "Vaḷḷuvariṉ Camaya Nōkku". *Fifth International Conference Seminar on Tamil Studies*. Ceṉṉai: IATR, 1981.

Study of God and His attributes as treated in *Kuṟaḷ* placed in the milieu of Vaḷḷuvar.

Tamiḻ Oḷi. *Tirukkuṟaḷum Kaṭavuḷum*. Ceṉṉai: Kalaiñaṉ Patippakam, 1959.

A brief study of *Kuṟaḷ* and Godhead.

Tirunāvukkaracu, M. "Vaḷḷuvariṉ Camayam". *First International Conference Seminar on Tamil Studies.* Kuala Lumpur: IATR, 1966.

Tiruvaḷḷuvar is neither Jain nor Buddhist nor Vedantin nor Vaishnava. But may be said that he belongs to Saivism.

Tillaināta Navālar, M. *Tiruvaḷḷuvar Camaṇar Eṉṉum Koḷkai Maṟuppu.* Colombo: Kanēṣā Piras, 1990.

The author argues that Vaḷḷuvar was a Saivite and not a Jain.

Teyvanāyakam, M. *Tiruvaḷḷuvar Kiṟittuvarā?.* Ceṉṉai: Meypporuḷ Piras, 1969.

A study of *Kuṟaḷ* from a Chrisitian perspective.

__________. *Vāṉ Yātu?.* Ceṉṉai: Meypporuḷ Piras, 1970.

A Christian approach to the study of *Kuṟaḷ.*

__________. *Aintavittāṉ Yār?.* Ceṉṉai: Meypporuḷ Piras, 1970.

A Christian approach to the study of *Kuṟaḷ.*

__________. *Nīttār Yār?.* Ceṉṉai: Meypporuḷ Piras, 1971.

A Christian approach to the study of *Kuṟaḷ.*

__________. *Eḻupiṟappu.* Ceṉṉai: Meypporuḷ Piras, 1972.

A Christian approach to the study of *Kuṟaḷ.*

__________. *Cāṉṟōr Yār?.* Ceṉṉai : Meypporuḷ Piras, 1972.

Defines 'cāṉṟōr' as Christians with noble ideals.

__________. *Tiruvaḷḷuvar Kūṟum Mūvar Yār?*. Tirucci: Tamiḻ Ilakkiya Kaḻakam, 1973.

Perception from a Christian angle equivating *mūvar* with Trinity.

__________. *Tiruvaḷḷuvar Pōṟṟum Aruṭ Celvam Yātu?*. Tirucci: Tamiḻ Ilakkiyak Kaḻakam, 1973.

Christian Doctrine of grace perceived in *Tıukkuṟaḷ*.

Pīviyār. *Kuṟaḷ Kāṭṭum Teyvam*. Ceṉṉai: Kalaicelvi Nilayam, 1960.

God as shown in *Tirukkuṟaḷ*.

Purucōttama Nāyaṭu, B.R. *Tiruvaḷḷuvar Tam Teyvakkoḷkai*. Ceṉṉai, 1965.

Divine principles pertaining to Srī Vaiṣṇavism as shown in *Tirukkuṟaḷ*.

Matāṉi, C. *Muslimkaḷukkup Potumaṟai Etu Kuṟaḷā? Kurāṉa?* 1968.

A study of *Kuṟaḷ* from an Islamic perspective.

Mutturāmaṉ, M. *Religion of Tirukkuṟaḷ*. Ceṉṉai: United Printers, 1960, 1966, 1969.

A discussion on the religion of *Tirukkuṟaḷ* concluding that it is unique without any sectariam overtones.

Maikkēl Jōcap, S. *Cīvaka Cintāmaṇiyil Caṅka Ilakkiyaṅkaḷ, Tirukkuṟaḷ Ākiyavaṟṟiṉ Celvākku*. Kōyamputtūr: Mercury Book Company, 1980.

Influence of *Tirukkuṟaḷ* ideas and those of *Caṅkam* literature the epic *Cīvaka Cintāmaṇi*.

Vacciravēl Mutaliyār. *Tirukkuraḷ Uṭkiṭai Caiva Cittāntamē* . Maturai: Tiruvaḷḷuvar Tavaneṟi Maṉṟam 1953.

The author tries to establish that *Kuraḷ* has the Caiva Cittāntam philosophy as its formative base.

Vēṅkaṭacāmi. "Tirkkuraḷil Pauttamum Camaṇamum". *Symposium Papers on Tirukkuraḷ*. Tiruppati: S.V. University, 1977.

Buddhist and Jain ideas treated in *Kuraḷ* religions.

Vēṅkaṭacāmi Reṭṭiyār, K. "*Tirukkuraḷ*il Vaiṇavam". *Symposisum Papers on Tirukkuraḷ*. Tiruppati: S.V. University, 1977.

Tirukkuraḷ as consisting of Vaiṣṇavite ideas, and the hymns of Āḻvārs as containing *Kuraḷ* words and couplets etc.

Veḷḷaivāraṇaṉār, K., "*Tirukkuraḷ*il Caivamum Vaiṇavamum". *Tirukkuraḷ Cintanaikal*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palkalaik Kaḻakam, 1979.

The philosophical ideas of Saivism and Vaiṣṇavicm in *Kuraḷ*. Other literary works are also shown in comparison. Some words found in *Kuraḷ* are interpreted in the religious light, particularly the above two faiths.

Srīpāl, Jīvapantu. "Tēvar Tiruvaṭikaḷ". *Tirukkuraḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṇa Iḷaiñar Maṉṟam, 1977.

Claims that *Kuraḷ* is a Jain work, and that the Tiruvaḷḷuvar temple at Mylapore is a Jain temple.

Srīnivācaṉ, Mati. "Iṟaiyiyal". *Tirukkuraḷ Cintaṉaikaḷ*. Ceṉṉai: Vāṉavil Paṇpāṭṭu Maiyam.

Godhead as part of the ethical philosophy in *Tirukkuraḷ*.

BASIC SCIENCE

Kuṉṟakkuṭi Aṭikaḷār. "*Tirukkuṟaḷ* Neṟi Cārnta Aṟiviyal". *Cintaṉaikkōvai*. Ceṉṉai: Kalaivāṇi Puttaka Nilayam, 1992.

A study on the scientific base in *Tirukkuṟaḷ*.

Kōvai Iḷañcēraṉ. "Aṟiviyal Tiruvaḷḷuvam". *Philosophy of Tiruvaḷḷuvar*. Rājapuram: Tamiḻnāṭu Tiruvaḷḷuvar Tirumaṉṟam, 1994.

Various scientific aspects and scientific truths as found in *Kuṟaḷ*.

Cellappaṉ Cilampoli, S. "Kaṇita Iyal". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṇa Iḷaiñar Maṉṟam, 1977.

Elementary mathematics found in *Kuṟaḷ* such as number, weights and measures, addition and subtraction, decimals, zero, infinity, ratio and arithmatical symbols.

Tēvakumār, S. "Aṇṭa Iyal". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṇa Iḷaiñar Maṉṟam, 1977.

Cosmic law or Universal truth, space, gravitational force, ether, time, soul, astral body etc. as implied in *Kuṟaḷ*.

Muttu, Nellai Cu. *Vaḷḷuvar Kaṇṭa Aṟiviyal*. Ceṉṉai: Vāṉati Patippakam, 1994.

The author in 12 topics studies various modern branches of science that can be found in *Tirukkuṟaḷ*. A glossary of scientific technical terms in *Kuṟaḷ* and their English equivalent.

Meyyappaṉ, A. "*Tirukkuṟaḷ*il Aṟiviyal" *Tirukkuṟaḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

Tiruvaḷḷuvar, a versatile scholar, analytical research, comparative study, his cause and effect treatment of phenomena.

Va. Ve. Cu. "*Tirukkuṟaḷ*il Aṟiviyal". *Tirukkuṟaḷ Cintaṉaikaḷ*. Aṇṇāmalai Nakar: Aṇṇāmalaip Palakalaik Kaḻakam, 1979.

Approach to science and its branches.

Biology

Amirtaliṅkam, P. *Vaḷḷuvar Kaṇṭa Uyiriṉaṅkaḷ*. Ceṉṉai: Tēvi Nilayam, 1955.

A study of living beings.

Irājavēlu, S. "*Tirukkuṟaḷil* Vilaṅkiyal Aṟivu". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṉa Iḷaiñar Maṉṟam, 1977.

Vaḷḷuvar referes to animals in 22 couplets.

Tāṉyakumār. "Nilaiyiyaluyir". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṉa Iḷaiñar Maṉṟam, 1977.

Information about flora in *Kuṟaḷ*. The three parts of virtue (*Aṟattuppāl*), wealth (*Poruṭpāl*) and love (*Kāmattuppāl*) are studied in a biological. Grass, tree, stems, soil culture Perspective, etc. are shown in *Kuṟaḷ*.

Pāṇṭiyaṉ, T.J. and S. Veṅkaṭarāmaṉ. "Uyiriyal". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṉa Iḷaiñar Maṉṟam, 1977.

Biological information in *Kuṟaḷ* and related subjects are studied. Flora, fauna, birds, animals, reptiles found in *Kuṟaḷ*.

Maṉōkar, N. "Vilaṅkiyal". *Tirukkuṟaḷ Āyvum Matippīṭum*. Ceṉṉai: University of Madras, 1987.

Kinds of living creatures, boneless worms, animal behaviour, evolution theroy, etc. are referred to the same article is found in *Tirukkuṟaḷ Aṟivutturaikaḷ* published by Jaiṉa Iḷaiñar Maṉṟam.

Chemistry

Ñāṉaprakācam, N.S. "Vētiyiyal". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṉa Iḷaiñar Maṉṟam, 1977.

References to chemistry in *Tirukkuṟaḷ*: Results of heating, uses of metals, touchstone, fermentation, etc.

Physics

Makātēvaṉ, Koṇṭal, S. "Iyaṟpiyal". *Tirukkuṟaḷil Aṟivutuṟaikaḷ*. Ceṉṉai: Jaiṉa Iḷaiñar Maṉṟam, 1977.

References to physics in *Tirukkuṟaḷ* measurement, unit, dimensions, physical balance, radiation, elasticity, energy, theory of light, etc. are some of the concepts found in *Tirukkuṟaḷ*.

Agriculture

Kantacāmi, Ila.Ce. *Tirukkuṟaḷil Vēḷāṇmai*. Kōyamputtūr: Tamil Nadu Agricultural University. 1973.

Agriculture as told in *Kuṟaḷ*. Tiruvaḷḷuvar has written a chapter exclusively on farming (uḻavu).

Caṇmukam Piḷḷai, Mu. "*Tirukkuṟaḷ*um Vēḷāṇmaiyum". *Symposium Papers on Tirukkuṟaḷ*. Tiruppati: S.V. University, 1974.

Agriculture as the basis of life, and the property of State.

Cuntaram, S. "Agriculture and *Tirukkuṟaḷ*" *Vaḷḷuvar Vakutta Poruḷiyal*. Maturai: M.K. University, 1975.

Tiruvaḷḷuvar's concepts of agriculture. Minute details about farming and related matters are dealt with.

Jeyarāmaṉ, N.V. "Uḻaviyal". *Tirukkuṟaḷil Aṟivuttuṟaikaḷ*. Ceṉṉai: Jaiṉa Iḷaiñar Maṉṟam, 1977.

A study of agriculture as a science in *Tirukkuṟaḷ*. Cultivation, soil conservation, water technology, geography, ploughing, etc. are found.

Vaḷḷuvar Kāṭṭiya Ēr. Ceṉṉai: LIFCO, 1947.

Views on agriculture as revealed in *Tirukkuṟaḷ*.

Engineering

Ciṉṉaturai, A. "Poṟiyiyal". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṉa Iḷaiñar Maṉṟam, 1977.

Basic ideas related to Civil Engineering, found in *Kuṟaḷ* couplets, such as structural, automobile, mining engineering, traffic, illumination, hydrostatics, etc.

Medical Science

Aṇṇāmalai, T.R. *Tiruvaḷḷuvar Maruntu*. Pāḷayaṅkōṭṭai: Perumāḷpuram Pupḷikēsaṉ, 1957.

Medicinal ideas embedded in *Kuṟaḷ* where a separate chapter of ten couplets is exclusively devoted to medicine.

Uttaṇṭarāmaṉ, K.S. "Tamiḻ Ilakkiyaṅkaḷil Maruttuva Nūl Ceytikaḷ". *Tirukkuṟaḷil Aṟivutturaikaḷ*. Ceṉṉai: Jaiṇa Iḷaiñar Maṉṟam, 1977.

The chapter- (Maruntu) Medicine is discussed in detail.

Kantacāmi Mutaliyār, S. *Vaḷḷuvar Maruntu*. Ceṉṉai: Pāri Nilayam, 1964.

Vaḷḷuvar's knowledge of medical science found in *Tirukkuṟaḷ*.

Ciṉivācaṉ, V. *Vaḷḷuvar Kaṇṭa Nalvāḻvu*. Aruppukkōṭṭai, 1949.

The truths about public health found in *Tirukkuṟaḷ*.

Mōkaṉarācu, K. *Tiruvaḷḷuvar Oru Maruttuvar*. Ceṉṉai: Ulakat *Tirukkuṟaḷ* Maiyam, 1995.

It is a book of reference to the participants of the Conference on Medical Science in *Tirukkuṟaḷ*'. It contains concepts of diseases, patients, environmental problems, accidents, physiology, etc.

__________.ed. *Tirukkuṟaḷ Maruttuva Aṟiviyal Kaḷañciyam*. Ceṉṉai: Ulakat *Tirukkuṟaḷ*. Maiyam, 1995.

It is a souvenir on the seminar on medical science in *Tirukkuṟaḷ* with contributions by 48 Physicians.

Lalitā Kāmēcuvaraṉ. "Maruttuvam". *Tirukkuṟaḷil Aṟivuttuṟaikaḷ*. Ceṉṉai: Jaiṇa Iḷaiñar Maṉṟam, 1977.

References to medical science in *Kuṟaḷ*. The truths found in the chapter on medicine (maruntu), food as medicine, prevention of diseases, elixir of life. Causation of disease, treatment, art of healing, etc.

Sociology

Araṅkacāmi, K.G. *Tirukkuṟaḷ Tarukiṉṟa Puttam Putuc Cintaṉaikaḷ*. Tañcāvūr: Rēvati Pupḷikēsaṉ, 1996.

Concepts of God, man, polity, state in *Kuṟaḷ* are studied in a sociological perspective in seven chapters.

Āṉantaṉ, K.S. *Vaḷarum Vaḷḷuvam*. Kōpicceṭṭippāḷayam: Taṅkam Patippakam.

A collection of research articles containing ideas underlining sociological concepts.

__________. *Tirukkuṟaḷ Tiṟavukōl*. Kōpiccettippāḷayam: Taṅkam Patippakam.

A work written with view that *Tirukkuṟaḷ* is a revolutionary work professing socialism.

Irāmakiruṣṇaṉ, C. *Tiruvaḷḷuvap Pērācāṉ Kāṭṭum Camutāya Nīti*. Ceṉṉai: Karikālaṉ Pupḷiṣers, 1997.

Social justice, distributive justice, human rights, etc. found in *Kuṟaḷ*.

Irāmakiruṣṇaṉ, S. Tirukkuṟaḷ: *Oru Camutāyap Pārvai*. Maturai: Mīṉākṣi Book Dept., 1980. Rpt., Ceṉṉai: NCBH, 1990.

Fresh critical attention mainly from a social welfare stance. A study to Universal realism. Significance of 'The praise of God', motive of the section on ascetic virtue, destiny, social life, art of polity rights of women, etc. with index.

__________. *Vaḷḷuvar Kaṇṭa Vāḻviyial*. Ceṉṉai: Star Pracuram, 1957.

A critical study of *Kuṟaḷ*, underlining the social philosophy within.

Irājaciṅkam, C. *Tirukkuṟaḷ - The Daylight of the Psyche*. Ceṉṉai: International Institute of Tamil Studies, 1987.

The author who is also a commentator has undertaken a detailed study of Kuṟaḷ adopting the sociological and psychological perspectives.

Ilakkumiratan̲ Pārati, "Camūka Iyal". '*Tirukkuṟaḷil Aṟivutturaikaḷ*. Cen̲n̲ai: Jaiṇa Iḷaiñar Man̲ṟam, 1977.

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ISBN--81-87892-00-9